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TWENTY-SEVENTH ANNUAL REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

1895.

**WASHINGTON:
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REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

WASHINGTON, D. C., *January 15, 1896.*

SIR: We have the honor to submit the twenty-seventh annual report of the Board of Indian Commissioners.

Since our last report the vacancies caused by the lamented death of Hon. Elbert B. Monroe and Hon. Charles C. Painter have been filled by the appointment of Bishop H. B. Whipple, of Minnesota, and Mr. Francis E. Leupp, of this city.

PURCHASE OF SUPPLIES.

We have discharged the duties required by law relating to the purchase of Indian supplies, assisting the honorable Commissioner of Indian Affairs in opening bids, inspecting samples, and awarding contracts in Chicago from April 30 to May 14; in New York, from May 21 to June 6, and again in Chicago, at a special letting, from October 29 to 31. From such oversight as we have been able to give to subsequent deliveries of goods, we are confident that in the main contractors have dealt honorably, furnishing supplies equal in quality to the samples selected. In a few cases it has been necessary to reject deliveries of flour and shoes. We are glad to testify to the vigilance of the inspectors employed in this service.

FIELD WORK.

After the award of contracts in Chicago was completed, our secretary visited the La Pointe Agency, in Wisconsin, where he found Lieut. W. A. Mercer, U. S. A., an earnest and efficient Indian agent. His scheme for utilizing the lumber by erecting mills on the reservations and employing Indians as lumbermen and mill hands is a practical success, and worthy of imitation at other agencies where large lumber interests are found. It is much more profitable than the usual method of selling the stumpage, and it promotes self-supporting industry, the building of comfortable houses, and many improvements. We would be glad to see the White Earth agent instructed to adopt the same method upon the great lumber tracts in Minnesota.

In April last Commissioner Smiley visited the Pyramid Lake and Walker River reservations, in Nevada, for the purpose of investigating the wisdom of a measure proposed in Congress touching the interests of the Indians owning those reservations. The investigation was authorized by the Interior Department upon the suggestion of members of this Board that the bill proposed, if enacted, might greatly wrong the

Indians and cause to the Government trouble and large expense. We invite special attention to the report of Commissioner Smiley, and trust that his conclusions may have due consideration should the bill or any similar measure again be proposed in Congress. We have surely seen enough of the disastrous results of removing Indians from their reservations, and of attempting to consolidate unfriendly tribes, and we hope that such experiments may not be repeated.

CONFERENCES.

The usual public conferences with representatives of religious societies and other friends of Indian civilization have been held at Mohonk Lake and in this city. The attendance has been larger than in former years, and the earnest discussions of topics and policies, both old and new, clearly show that interest in the welfare of the Indian has steadily grown. Much has been done by these conferences to mold public opinion, to further wise legislation, and to promote reform in the administration of Indian affairs. The meetings of the secretaries of missionary societies with their friends and supporters for reporting progress, mutual counsel, and incitement to new effort have been full of helpful and hopeful interest. Much has been done by the churches through their mission boards to instruct the Indians, to reclaim them from barbarism, and lift them to a better life. Still much remains to be done, and we earnestly hope that such Christian effort may not be relaxed, but increased. The organization of Young Men's Christian Associations by Dr. Eastman, and of Young People's Christian Endeavor Societies, is a promising movement. Those societies will help the young to resist the evils and temptations that come in with civilization. Law and secular education alone will not save the Indian. He must have moral and Christian training to give him the vital force to counteract the enticements that tend to degenerate and degrade him.

EDUCATION.

The appropriations by Congress for Indian schools for the current year are about 2 per cent less than for the previous year. Still, by rigid economy, the schools have been maintained, and some progress has been made both in enrollment and average attendance, as shown in the following table:

Enrollment and average attendance at Indian schools, 1894 and 1895.

Kind of school.	Enrollment.		Average attendance.	
	1894.	1895.	1894.	1895.
Government schools:				
Nonreservation training.....	4,350	4,673	3,609*	3,799
Reservation boarding.....	7,631	8,068	6,140	6,477
Day.....	3,256	3,843	2,082	2,528
Total	15,237	16,584	11,831	12,804
Contract schools:				
Boarding.....	4,147	3,873	3,583	3,406
Day.....	598	688	428	407
Boarding, specially appropriated for.....	1,281	1,319	1,152	1,185
Total	6,026	5,880	5,163	4,998
Public day schools.....	204	319	102	192
Mission schools not assisted by the Government; boarding..	152	253	124	194
Aggregate	21,619	23,036	17,220	18,188
Increase		1,417		968

It appears from these figures, which do not include the New York Indians and the Five Civilized Tribes, that there has been a gain during the last year of 1,417 in enrollment and 968 in average attendance, and that 23,036 Indian pupils, over 60 per cent of the school population, are gathered for daily instruction and are being trained in the habits and customs of civilized life. In the contract schools there has been a decrease of 146 in enrollment and 155 in average attendance. This has resulted from the reduction of 20 per cent required by law in the grant of funds for schools of this character. Four of these schools have been converted into Government boarding schools, the buildings and equipment having been purchased or rented from the owners. One, the White's Manual Labor Institute of Wabash, Ind., has, much to our regret, been closed. The following table exhibits the amounts allowed for contract schools for the current and several former years:

Amounts set apart for education of Indians in schools under private control for the fiscal years 1889 to 1896, inclusive.

	1889.	1890.	1891.	1892.	1893.	1894.	1895.	1896.
Roman Catholic	\$347, 672	\$356, 857	\$363, 349	\$394, 756	\$375, 845	\$389, 745	\$359, 215	\$308, 471
Presbyterian	41, 825	47, 650	44, 850	44, 310	30, 090	36, 340		
Congregational	29, 310	28, 459	27, 271	29, 146	25, 736	10, 825		
Episcopal	18, 700	24, 876	29, 910	23, 220	4, 860	7, 020	7, 020	2, 160
Friends	23, 383	23, 383	24, 743	24, 743	10, 020	10, 020	10, 020	
Mennonite	3, 125	4, 375	4, 375	4, 375	3, 750	3, 750	3, 750	3, 125
Unitarian	5, 400	5, 400	5, 400	5, 400	5, 400	5, 400	5, 400	
Lutheran, Wittenberg, Wis.	4, 050	7, 560	9, 180	16, 200	15, 120	15, 120		
Methodist	2, 725	9, 940	6, 700	13, 980				600
Mrs. L. H. Daggett					6, 480			
Miss Howard	275	600	1, 000	2, 000	2, 500	3, 000	3, 000	3, 000
Appropriation for Lincoln Institution	33 400	33, 400	33, 400	33, 400	33, 400	33, 400	33, 400	33, 400
Appropriation for Hampton Institute	20, 040	20, 040	20, 040	20, 040	20, 040	20, 040	20, 040	20, 040
Woman's National Indian Association						2, 040	4, 320	
Point Iroquois, Mich.						900	600	
Plum Creek, Leslie, S. Dak.							1, 620	
Total	529, 905	562, 640	570, 218	611, 570	533, 241	537, 600	463, 505	370, 796

Should the reduction go on at the same ratio from year to year, the contract system will soon pass away. And we believe this to be wise policy, though we recognize and appreciate the grand work done by contract and mission schools. But the time has come, and public sentiment demands that the Government make ample provision for the secular education of all the Indian children and their proper training for the duties of citizenship. And our hope is that such provision and large appropriations by the General Government may not be needed many more years, and that the whole work of Indian education may be transferred to State control. This, we think, is the next step and the ideal aim. A good beginning has already been made in this direction by placing Indian children in the public schools, 487 having been in this way provided for during the last year. We believe that the mingling of the races in school will benefit both, and that prejudice against it will gradually subside. We heartily commend the purpose of Commissioner Browning to "further urge the system during the current fiscal year," and trust that it may be rapidly and widely extended. We recognize with approval the earnest efforts in this direction of the superintendent of Indian schools. In his late report he says:

In my endeavors to secure the cooperation of State superintendents of instruction I have met with hearty response from the States of Washington, Oregon, California,

Nevada, Minnesota, Wisconsin, and Iowa, and I believe that it will be possible in most of these States to transfer the work of Indian education to the State authorities within a comparatively short period. In some of these States I am informed that the subject will be submitted to the State legislatures within the near future, and that efforts will be made to secure suitable measures looking to such transfer.

There seems to be no good reason why the Chippewas, Menomonees, Oneidas, Stockbridges of Wisconsin, the great majority of the Indians of Michigan, the Chippewas of Minnesota, the Sac and Fox Indians of Iowa, the Omahas and Winnebagoes, the Santees of Nebraska, the Pottawatomies and Kickapoos of Kansas, the Cherokees of North Carolina, and others should not be cared for, so far as their educational needs are concerned, by the States in which they live. In most of these cases the Indians are self-supporting and fairly ready to live under the same laws with other citizens of the States.

A very important adjunct to the educational work is the valuable service rendered by field matrons and female industrial teachers. Four years' experience proves the success of this method of teaching domestic economy and elevating the Indian home life. No branch of education is more fruitful for the welfare of Indian women and for the protection of pupils returning to the reservations from boarding and training schools. We concur with the Commissioner in the hope that an increase of the funds for this service way be granted.

THE INDIAN TERRITORY.

In our last annual report, as well as in several previous reports, we expressed our conviction that a better government than now exists is needed in the Indian Territory—a government including the whole Territory, with authority and power to secure the protection and welfare of all the people residing therein without distinction of race. The time has come when the United States must see to it that law, education, and possibilities of justice for white men, as well as black men and red men, shall be firmly established and maintained in that Territory. The Indians of the Five Civilized Tribes, under the influence of a few shrewd and selfish leading men, seem to oppose any change in their condition, and claim the right, under treaties with the United States, to be let alone and to manage their own affairs. But our clear conviction is that they have not faithfully observed the purpose and intent of those treaties. The language in which the original grant of the Indian Territory was made to the Five Civilized Tribes, as well as that by which they made subgrants to other tribes, provides plainly and emphatically that the lands “shall be secured to the whole people for their common use and benefit.” That this has not been done is well known. A few enterprising and wealthy Indians have managed to occupy and use large tracts of fertile land, while the poor and ignorant have been pushed away into rough and almost barren corners. We believe it to be the duty of the United States Government to maintain its supreme sovereignty over every foot of land within the boundaries of our country, and that no treaties can rightfully alienate its legislative authority, and that it is under a sacred obligation to exercise its sovereignty by extending over all the inhabitants of the Indian Territory the same protection and restraints of government which other parts of our country enjoy. The Dawes Commission, appointed to negotiate with the Five Civilized Tribes, after a year of fruitless labor, have come to the following conclusion:

It is, in the judgment of the Commission, the imperative duty of Congress to assume at once political control of the Indian Territory. They have come with great reluctance to this conclusion, and have sought by all methods that might reach the convictions of those holding power in the Territory to induce them by negotiation and mutual agreement to consent to a satisfactory change in their sys-

tem of government and appropriation of tribal property. These efforts have failed, and the Commission is driven to the alternative of recommending abandonment of these people to the spoliation and outrages perpetrated in the name of existing governments or the resumption by Congress of the power thus abused.

They therefore recommend immediate legislation as follows:

(1) A Territorial government over the Five Civilized Tribes, adapted to their peculiarly anomalous conditions, so framed as to secure all rights of residents in the same, and without impairing the vested rights of the citizen Indian or other person not an intruder.

(2) The extension of the jurisdiction of the United States courts in the Territory, both in law and equity, to hear and determine all controversies and suits of any nature concerning any right in or use and occupation of the tribal lands of the several nations, to which any citizen Indian or other person, or the tribal government of any nation, is or may be made a party plaintiff or defendant.

In view of the general lack of information on the part of the public as to the legal rights of both parties under the treaties between the United States Government and the Five Civilized Tribes, and assuming that the American people wish to do nothing prejudicial to the rights of the Indians, this Board respectfully recommend that a competent officer of the Government, learned in the law, be instructed to make a careful examination of the treaties and prepare an opinion explanatory of this matter in detail.

LANDS IN SEVERALTY.

During the last fiscal year, under the act of February 8, 1887, patents have been issued to 4,466 individual Indians, and 2,385 allotments have been approved and now await the action of the General Land Office. In addition to these, 2,303 allotments have been completed, but have not received final action. The total number of allotments, including those made to homeless nonreservation Indians, up to the close of November, 1895, is 49,957, or more than one-fourth of all the Indians in the United States, not including the Five Civilized Tribes of the Indian Territory. (See table of allotments, page 11.)

This, considering that nearly nine years have passed since the general allotment act was approved, does not indicate that the work has been pushed with alarming haste. At the same rate of progress another generation must pass away before the work will be completed. Believing, as we sincerely do, in the wisdom and utility of the policy of giving homes and citizenship to Indians, we hope to see the work go on with increasing energy until the reservation system is broken up and every individual Indian shall have the opportunity which a homestead gives of becoming a man among men. Some will fail, as some of all races do. Some will miss their opportunities. Privilege always involves peril. Some will succumb to the evil influences and temptations which freedom always brings and go down to ruin. But we believe that the great majority, with proper industrial, moral, and religious training, will safely pass the period of trial and grow up into sturdy Christian manhood and enlightened American citizenship.

In this connection we desire to express our gratification at the progress made in allotments to the Southern Utes of Colorado. When completed this will finally settle, or at least materially help to settle, the long-agitated question of the removal of those Indians, in which our late colleague, Mr. Painter, took so much active interest.

One great peril to allottees is that they may be persuaded, for a little present gain, to alienate their homesteads by lease or sale. Acts of Congress, unwise in our judgment, make it easy to do this; but we are glad to observe that the present Commissioner of Indian Affairs, who has large discretionary powers in this matter, is fully aware of the

dangers involved, and declares that "the indiscriminate leasing of allotments would defeat the very purpose for which they were made. If an allottee has the physical and mental ability to cultivate his allotment, either personally or by hired labor, he should not be permitted to lease it." We have no doubt that he will firmly adhere to this policy. Still, we would be glad to see it protected by further restrictions of law. In certain emergencies it may be desirable that leases be made, but the Indians while under the tutelage of the Government should have the safeguards that minors have in all civilized communities. It would relieve the Indian agent and the Interior Department of a great load of responsibility to have the entire business relegated to the courts and leases made only upon permission of a Federal judge.

But the sale of allotted lands should not be allowed under any circumstances. The act of August 15, 1894, granting to the citizen Potawatomie and Western Shawnee Indians the right to sell and convey portions of their allotments, has inflicted great loss and injury upon those Indians and inured to the benefit only of land sharks and speculators. We earnestly recommend that the law be repealed and that no more legislation of that kind be enacted. The promise contained in the patents issued to allottees should be sacredly kept, and the lands allotted held for the period of twenty-five years in trust for the sole use and benefit of the Indians to whom the allotments have been made. This wise and beneficial purpose of the general allotment act to protect the Indians in the possession of their homesteads should not be annulled and frittered away by specific legislation. The disastrous results of the first experiment in this direction ought to be a sufficient warning against any repetition of the act.

FREE LIQUOR SELLING.

Another danger incident to the allotment policy is the free sale of intoxicating liquors to allottees. Decisions of courts are in conflict as to the lawfulness of such traffic, and no effective remedy seems to be possible without new legislation by Congress. We therefore earnestly urge the passage of the bill proposed by the Commissioner last winter, which is as follows:

That any person who shall sell, give away, dispose of, exchange, or barter any malt, spirituous, or vinous liquor, including beer, ale, and wine, or any ardent or other intoxicating liquor of any kind whatsoever, or any essence, extract, bitters, preparation, compound, composition, or any article whatsoever, under any name, label, or brand which produces intoxication, to any Indian to whom allotment of land has been made while the title to the same shall be held in trust by the Government, or to any Indian a ward of the Government under charge of any Indian superintendent or agent, or to any Indian, including mixed bloods, over whom the Government, through its departments, exercises guardianship, and any person who shall introduce, or attempt to introduce, any malt, spirituous, or vinous liquor, including beer, ale, and wine, or any ardent or intoxicating liquor of any kind whatsoever into the Indian country, shall be punished by imprisonment for not more than two years, or by a fine of not less than one hundred dollars for the first offense and not less than two hundred dollars for each offense thereafter, or by both fine and imprisonment, in the discretion of the court: *Provided, however,* That when the punishment shall be by fine the person convicted shall be committed until fine and costs are paid, the informers to have and receive one-half of all fines paid and collected. But it shall be a sufficient defense to any charge of introducing, or attempting to introduce, ardent spirits, ale, beer, wine, or intoxicating liquors into the Indian country that the acts charged were done under authority, in writing, from the War Department, or any officer duly authorized thereunto by the War Department.

SEC. 2. That so much of the act of twenty-third day of July, eighteen hundred and ninety-two, as is inconsistent with the provisions of this act is hereby repealed.

This bill was passed by the House of Representatives, but too late to receive attention in the Senate. We hope all the friends of the Indians

will use their influence in its favor, and thus protect, so far as law can do it, our new fellow-citizens from the serious perils that threaten them from the liquor traffic.

NEW YORK INDIANS.

The act of Congress approved March 2, 1895, making appropriations for the current fiscal year, provides:

That the Secretary of the Interior be, and is hereby, authorized to negotiate with the Ogden Land Company for the purchase of the interest said company may possess, if any, in the Cattaraugus and Allegany Indian reservations in the State of New York.

He is also authorized to negotiate with the said Indians under such rules and regulations as he may prescribe as to the terms upon which the said Indians will consent to the United States purchasing the interest of said company in said reservations, if such interest is found to exist, and the Secretary of the Interior shall make a full report to Congress of his proceedings under this provision.

To conduct the negotiation thus authorized, the Secretary appointed Mr. Garrett, of our Board, and he had hoped to enter upon it early last summer, but certain legal questions having been raised it was thought best to refer the claim to the Department of Justice for investigation and report. There it still remains, and the long-standing difficulties and hindrance to the progress of these Indians continue unsettled.

JACKSONS HOLE.

The details of the troubles at Jacksons Hole, Wyoming, are so fully set forth in the reports of the Commissioner and Secretary and in the public press that we need not dwell upon them at length. It is now well understood that the alarming reports spread abroad of threatened massacres by the Bannock Indians were false; that no white persons were injured or in danger, and that the only victims of the disturbance were Indians, one of whom was cruelly murdered in cold blood, and, as the district attorney affirms, "in pursuance of a scheme and conspiracy to prevent the Indians from exercising a right and privilege which is very clearly guaranteed to them by treaty." This right to hunt has been sustained by the United States district court, which, in a test case, decided and "held the laws of Wyoming invalid against the Indians' treaty." It is also gratifying to know that the Department of Justice has taken under consideration the question of prosecuting the whites who committed the outrages upon the Indians, and has instructed the United States attorney to indict the parties and prosecute the case with vigor. We are sure that all upright citizens agree with us in commending the earnest and vigorous efforts of the Interior Department to vindicate the rights of the Indians and to justly punish the perpetrators of the outrage.

INDIAN SERVICE IMPROVING.

In the administration of Indian affairs during the last year we see much to commend. We note with special gratification the important and growing influence of the civil-service regulations to secure efficiency in the school service and permanence in tenure of office. Great care has been exercised in the selection of teachers, matrons, and physicians, and we have gladly given such assistance as we could in investigating the character and ability of applicants for these positions. We hope to see the system still further extended until all the employees in the Indian service are brought under civil-service rules. We cordially

recognize the active efforts of the Secretary of the Interior and the Commissioner of Indian Affairs in this direction—making appointments on the ground of merit alone, and promoting from lower to higher positions those whose service proves them worthy and efficient. This is the true spirit of civil-service reform, and we wish it might be made secure and permanent by the sanction of law. It is of great importance to secure a permanent tenure of office, both for teachers of all grades and for Indian agents. Acquaintance with Indians and experience in dealing with them are more valuable than brilliant ability. On this subject the Secretary of the Interior says, in his late annual report:

When the size of the reservation and the number of people upon it are kept in mind, the opportunity for the agent to acquire with each year of his service additional information in regard to the little principality which he controls, coupled with an increased influence over his Indians, who must rely largely upon him for their development, renders manifest the necessity not only that the right man should be selected as agent, but that he should be kept in charge until the agency can be abandoned and the Indians left without further assistance or supervision from the Government.

In my last annual report I dwelt upon the necessity of permanency in the service, and I stated that it would be possible to develop a competent, permanent, nonpartisan Indian service. The classified service applied at that time to the superintendents and teachers in the schools, but the Indian Bureau was not prepared to recommend its extension on account of the doubt felt as to the possibility of obtaining, through the machinery of the civil service, a sufficient number of competent employees, with the peculiar qualifications required, to fill the probable demand.

I am gratified to state that the Commissioner now agrees with me in the opinion that the subordinate force has reached a standard of efficiency where no injury to the service would result from an extension of the civil-service regulations over all of the places not excluded by law. It is, however, also important that the office of agent should be made a continuous one, and that the head of the entire Bureau should be free from unnecessary change. To secure this requisite permanence of the service, I submit the following recommendations:

First. That instead of a single commissioner the Indian service be placed in charge of three commissioners, two of them to be civilians appointed from different political parties and one to be a detailed army officer.

Second. That the tenure of office of an Indian agent shall be conditioned alone upon the faithful discharge of his duties, and that appointments and removals be made by the President upon the recommendation of the three commissioners of Indian affairs.

Third. That the classified service be extended over all the subordinate positions, both at the agencies and at the schools.

We heartily indorse these recommendations, and will use whatever influence we have to further their adoption by appropriate legislation and Executive action. We are confident that the proposed reorganization, making the head of the Bureau and the agents permanent officers, will greatly improve the service and promote both the welfare of the Indians and the interests of the Government.

LEGISLATION NEEDED.

(1) To provide, as recommended by the Secretary of the Interior, for placing the Indian service in the hands of nonpartisan commissioners and making permanent the office of Indian agent and others in the service.

(2) To provide, as recommended by the Commissioner of Indian Affairs, for the appointment of a competent superintendent of irrigation.

(3) To provide a just and righteous government for the Indian Territory.

(4) To provide for the education of 10,000 or 12,000 Indian children now growing up in ignorance, and for the extension of the services of field matrons.

(5) To provide for better regulating leases and prohibiting sales of allotted lands.

(6) To provide for the payment of depredation claims without encroaching upon Indian trust funds, which are needed for their support and education.

(7) To prohibit the sale of intoxicating liquors to Indians.

MERRILL E. GATES, *Chairman.*

E. WHITTLESEY, *Secretary.*

WILLIAM H. LYON.

ALBERT K. SMILEY.

PHILIP C. GARRETT.

DARWIN R. JAMES.

WILLIAM D. WALKER.

JOSEPH T. JACOBS.

HENRY B. WHIPPLE.

FRANCIS E. LEUPP.

The SECRETARY OF THE INTERIOR.

Allotments made since February 8, 1887, under the Dawes (general allotment) Act and other acts and agreements containing similar provisions as to allotments.

Reservation.	Number.	Reservation.	Number.
Papago, Ariz.	291	Cheyenne and Arapahoe, Okla.	3, 294
Klamath River, Cal.	161	Iowa, Okla.	109
Round Valley, Cal.	601	Kickapoo, Okla.	283
Mission, Cal.	32	Tonkawa, Okla.	73
Nez Perce, Idaho.	1, 900	Pawnee, Okla.	821
Modoc, Ind. T.	68	Ponca, Okla.	627
Ottawa, Ind. T.	157	Pottawatomie, Okla.	1, 498
Peoria, Ind. T.	153	Absentee Shawnee, Okla.	563
Miami, Ind. T.	65	Sac and Fox, Okla.	548
Seneca, Ind. T.	302	Grande Ronde, Oreg.	269
Shawnee, Ind. T.	84	Siletz, Oreg.	551
Wyandotte, Ind. T.	241	Umatilla, Oreg.	893
Kickapoo, Kans.	159	Crow Creek, S. Dak.	829
Pottawatomie, Kans.	587	Sisseton, S. Dak.	1, 339
Iowa, Kansas and Nebraska.	143	Yankton, S. Dak.	1, 993
Ponca, Nebr.	167	Oneida, Wis.	1, 501
Sac and Fox, Kansas and Nebraska.	76		
Winnebago, Kansas and Nebraska.	1, 014	Total.	22, 261
Devils Lake, N. Dak.	869	Patented.	19, 812

Allotments made in the field but not yet approved by the Department.

Reservation.	Number.	Reservation.	Number.
Rosebud, S. Dak.	469	Moqui, Ariz.	1, 634
Yakima, Wash.	1, 851	Klamath River, Cal. (connecting strip).	508
Warm Springs, Oreg.	974	Lower Brule, S. Dak.	498
Jicarilla Apache, N. Mex.	846	Fort Berthold, N. Dak.	849
White Earth, Minn. (estimated and incomplete).	2, 220	Mission, Cal.	351
Fond du Lac, Minn.	351	Total.	10, 651

Allotments made prior to February 8, 1887. 13, 204

Patented (estimated). 12, 000

Allotments made since February 8, 1887, under treaties then existing. 1, 296

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Allotments to nonreservation Indians under the fourth section of the act of February 8, 1887, and amendment of February 28, 1887.

Allotments.	Number.	Patented.
Allotments made and approved.....	1,749	920
Allotments made by agents in field certified to Indian Office and awaiting action.....	796	.....
Total	2,545	920

RECAPITULATION.

Allotments made and approved under act of February 8, 1887, and similar acts.....	22,261	*19,812
Allotments made under such acts but not approved.....	10,651	.....
Allotments made under treaties and acts prior to February 8, 1887.....	13,204	*12,000
Allotments made under treaties since February 8, 1887.....	1,296	*1,000
Allotments to nonreservation Indians.....	2,545	*920
Total	49,957	.....

* Estimated.

There are 577 allotment applications on file in Indian Office awaiting action.

C. F. LARRABEE,
Chief of Division.

INDIAN OFFICE, January 13, 1896.

APPENDIX.

REPORT OF THE PURCHASING COMMITTEE.

SIR: In compliance with advertisement from the Indian Bureau, sealed proposals for the following annuity goods and supplies for the Indian service, agricultural implements, wagons and fixtures, harness, saddles and leather, household furniture, wooden and hollow ware, glass and tin ware, stoves, nails, hardware and iron, paints and oils, medical supplies, beef, pork, bacon, lard, flour, wheat, corn, oats, barley, feed, salt, and also transportation, were opened April 30, 1895, at the Government Indian warehouse, No. 1241 State street, Chicago, Ill., in the presence of Hon. D. M. Browning, Commissioner of Indian Affairs; Joseph E. Bender, representing the honorable Secretary of the Interior, and three members of the Board of Indian Commissioners.

A large number of bidders and several reporters were present. Four hundred and thirty-one bids were received, and a large variety of samples was offered. Mr. D. C. Cregier was in charge of the warehouse as superintendent, and the following were appointed as inspectors of the samples offered and to examine the goods when delivered by the contractors to see that they were equal to the samples from which the awards were made:

W. H. Crocker, for flour, meal, wheat, corn, oats, barley, and feed; W. C. Crossman, for agricultural implements; C. A. Reynolds, for hardware, stoves, tinware, etc.; D. C. Cregier, jr., for paints, oils, and glass; E. C. Hickey, for harness and leather; E. Thiel, for medical supplies.

On May 21, 1895, sealed proposals for blankets, woolen and cotton goods, clothing, hats and caps, boots and shoes, notions, crockery, lamps, and groceries were opened at the Indian warehouse, Nos. 77 and 79 Wooster street, New York, in the presence of Hon. D. M. Browning, Commissioner of Indian Affairs; Joseph E. Bender, representing the honorable Secretary of the Interior, and several members of the Board of Indian Commissioners.

Many bidders and several reporters were present. Mr. H. D. Graves was in charge of the warehouse as superintendent, and the following-named persons were appointed as inspectors of samples offered; also to examine the goods when delivered:

John H. Bradbury, for dry goods; A. T. Anderson, for clothing; H. Wiechman, for groceries; John Weber, for hats and caps; W. B. Hazelton, for boots and shoes; E. L. Cooper, for crockery and miscellaneous goods; G. A. Ferguson, for drugs and medicines.

On October 29, 1895, sealed proposals for stock, cattle, and agricultural implements were opened at the Indian warehouse, No. 1241 State street, Chicago, Ill., in the presence of Hon. D. M. Browning, Commissioner of Indian Affairs; Joseph E. Bender, representing the honorable Secretary of the Interior, and the secretary and chairman of the purchasing committee of the Board of Indian Commissioners.

Mr. Cregier, superintendent of the Chicago warehouse, reports that goods in ten different classes have been rejected by the inspectors when delivered as not being equal in quality and value to the samples from which the awards were made; that some of them were replaced by the contractors of satisfactory quality and value, others accepted at discounts from 2½ to 15 per cent; that some of the flour had been rejected as inferior in color to the samples offered, but was accepted at discounts from 7½ to 12½ per cent.

Mr. H. D. Graves, superintendent of the New York Indian warehouse, reports as follows: "That there have been received and shipped from this warehouse from July 1, 1895, to January 1, 1896, 31,199 packages, weighing 4,966,240 pounds, an excess over the fiscal year ending June 30, 1895, of 7,194 packages, weighing 933,153 pounds; that very few goods have been rejected by the inspectors on account of the quality not being equal to the samples from which the awards were made; that all the employees have performed their duties satisfactorily, and that the expenses of the warehouse have been considerably less than in the past few years."

WILLIAM H. LYON,
Chairman Purchasing Committee.

HON. MERRILL E. GATES,
President Board of Indian Commissioners

REPORT OF E. WHITTLESEY.

BOARD OF INDIAN COMMISSIONERS,
Washington, D. C., June 10, 1895.

SIR: Pursuant to your request, after the work of awarding contracts in Chicago for Indian supplies was completed, I visited the La Pointe Agency, in Wisconsin.

The agency office is at Ashland, in very commodious and well-furnished rooms, in the Government building, the most complete agency office that I have seen, all records and files being arranged in perfect order, easy of access and examination.

The agent, Lieut. W. A. Mercer, U. S. A., has under his charge seven reservations, widely scattered, some of which can be reached only by long and laborious journeys. The total population of these reservations is 4,963, of whom 1,257 are children of school age. For these eleven day and two boarding schools are maintained, with an average attendance of 382 pupils during the last year. About two-thirds of the school children are without facilities for education.

In company with Lieutenant Mercer, I visited two reservations—Bad River, the principal village of which is Odanah, 10 miles east of Ashland, and Lac de Flambeau, about 80 miles southeast from Ashland. On each of these reservations I found in operation a large, expensive lumber mill, with the best modern machinery. These mills have been erected by Mr. Justus S. Stearns, under a contract with Agent Mercer, which secures a fair price for the dead and down timber, as well as for that standing, and gives employment and good wages to many Indians both winter and summer. The results of such enterprise and industry are seen in the numerous neat frame houses scattered over the reservations, and in the increased acreage of land under cultivation.

Under the wise and vigorous management of Lieutenant Mercer, these Indians have made more progress in the last two years than in any ten previous years. The system of logging and manufacturing lumber on the reservation, instead of selling the stumpage at a small price per acre, might well be extended to all the Chippewa reservations, and the result would be the saving of millions of dollars and the encouragement of thrift and industry.

At Odanah I visited the Catholic contract school. The buildings are clean and comfortable, with room for about 100 pupils, and the school seems to be well conducted.

At Lac de Flambeau Agent Mercer has just completed large frame buildings for a Government boarding school, with capacity for 120 scholars. The site is an ideal one—on a pine-clad peninsula, with the clear lake on three sides, and with ample grounds for recreation. The agent hopes to have these new buildings furnished and the school opened on the 1st of September.

A comparison of the present contentment and prosperity of these Indians with the conditions that existed a few years ago affords a striking illustration of what one earnest, energetic man can do when he is the right man in the right place.

Very respectfully,

E. WHITTLESEY, *Secretary.*

Hon. MERRILL E. GATES, *Chairman.*

REPORT OF ALBERT K. SMILEY.

MOHONK LAKE, N. Y., June 27, 1895.

To the United States Board of Indian Commissioners:

Some members of our Board suggested to the Secretary of the Interior that Senate bill No. 99, Fifty-third Congress, second session, which had been indorsed by the Secretary, might not be for the best interest of the Pyramid Lake and Walker River Indians, and also suggested that our Board should send one of its members to those reservations to examine into the provisions of the bill and report, if desired by the Secretary; whereupon the Secretary formally requested the Board to make such inquiry, and I was delegated to perform this duty.

I reached Pyramid Lake Reservation April 21, 1895, and very carefully inspected the lands under cultivation, the dam which diverts the water from the Truckee River and the ditches leading thereto, and the proposed new ditch to bring water from the Truckee River from a point high up in the mountains for irrigating new lands, both on the reservation and outside thereof. I also visited the Walker River Reservation Indians and inspected their lands. I examined the improvements made at both reservations, and ascertained the views of the Indians at both reservations in regard to the proposed removal of the Walker River Indians to the Pyramid Lake Reservation.

The Indians at both reservations have irrigating ditches already constructed and

large bodies of land very well fenced and under good cultivation, raising alfalfa, barley, wheat, potatoes, and other vegetables. They are increasing from time to time the acreage of cultivated land, and show a very commendable zeal in making improvements. The diverting dam at Walker River Reservation is a new one, and has proven a success. The diverting dam at Pyramid Lake Reservation is made of loose stones and brush, which allows much of the water to pass through it in the dry season, when water is most needed. A new dam should be built, at a cost of about \$3,300, as recommended by Agent Wooton in a letter to the Commissioner, dated October 9, 1894. Should a new dam be constructed the irrigating system at both reservations would be in good condition, unless new lands were brought under cultivation, which would require an extension of ditches, at but little expense.

An important portion of Senate bill No. 99 is a scheme to build a new ditch to bring the water of the Truckee River to the reservation. An engineer, T. K. Stewart, surveyed a route for the ditch at a cost of \$1,500, and made plans and estimates. This plan is made the basis of the proposed expenditure of a very large sum by the Government. In Mr. T. K. Stewart's report to the Government the length of the ditch is given at 45 miles and 18 chains, but the width and depth and the amount of water it will carry are not mentioned in the report. The ditch is to be an open one, without any lining of stones or cement. A large portion of the way it passes over soil composed of loose material very absorbent of water.

In my judgment, the whole river, if turned into the ditch during the dry season, would be absorbed and never reach the Indian reservation. The plan proposes to irrigate 17,000 acres belonging to the whites, and also the town of Wadsworth, before reaching the new restricted reservation. Mr. Stewart, in his report, estimates the cost of the ditch at \$119,000, but I think this estimate is entirely too low. A serviceable ditch would cost from \$200,000 to \$300,000. It will be noticed that the town of Wadsworth, and 17,000 acres of irrigable land belonging to the whites, first receive the water of the proposed new ditch, and the Indian lands are at the extreme end of the ditch.

Even if the water of the Truckee River could be carried 45 miles—which is quite improbable—the chances of the Indians ever receiving any water from the ditch are extremely doubtful. The Indians already have a good supply of water, and the new ditch would doubtless take all the water of the Truckee River in the dry season, and thus render useless all the present ample supply of water to the reservation. This proposed ditch is entirely in the interests of the whites, and very much to the detriment of the Indians.

The Pyramid Lake Indians need all the bottom land for their own use, and this scheme is ostensibly to furnish water to irrigate dry lands upon which the Walker River Indians are to be removed.

It will be noticed that the bill requires the Walker River Indians to be removed to Pyramid Lake Reservation within one year from the passage of the bill, but does not stipulate when the ditch is to be completed to irrigate the dry land upon which they are to be removed. The Pyramid Lake Indians and the Walker River Indians are living on lands which they have occupied from time immemorial, and are well content and prosperous. The Indians at the two reservations are very hostile to each other, and most emphatically opposed to being placed together on one reservation. The Indians at both reservations are already nearly self-supporting, and are well able to take care of themselves without help, except in the education of their children. If the Walker River Indians are removed they will, without doubt, be rendered paupers, to be supported by the United States Government.

The Carson and Colorado Railroad passes through almost the entire length of the Walker River Reservation, and to obtain this privilege the railroad company agreed to allow the Indians to ride free in their cars and to transport their products free. The railroad company have been charging the Indians for carrying their products, contrary to their agreement, and have been forced to refund a part of these charges by threats of prosecution on the part of the United States Government.

It is my belief, which is shared by nearly all the people I conversed with in Nevada, that this railroad company is responsible for the attempts to remove the Walker River Indians from their valuable lands, and thus free themselves from their contract and open the Indian lands to white settlers.

Pyramid Lake abounds in fish, and the Indians obtain a bountiful supply for their own use and sell a large amount to the whites. It is very important that this lake be reserved exclusively for the Indians, as it is an important element in their support. Senate bill No. 99 proposes to cut off all the north shore and a large portion of the west shore, where nearly all the fishing is done. This would nearly destroy the Indians' fishing ground.

The town of Wadsworth is situated entirely within the Indian reservation, and the white settlers—or squatters, as they are termed—have gradually extended their ranches down the river toward Pyramid Lake, till now they have all the available tillable land for many miles.

Senate bill proposes to restore to the public domain all the Indian land south of the north line of township No. 21, which north line is about 6 miles north of Wadsworth. Nothing is said about compensating the Indians for this land taken from them. The settlers have never paid anything to the Government for the lands upon which they have settled contrary to law. It seems to me that there should be a fair remuneration to the Indians if this land is given up.

In 1892 a commission composed of Mr. Ormsby and Mr. Morgan and one other person negotiated with the Indians for the sale of this tract (reserving 105 acres on which the school building is situated) for the sum of \$25,000, to be paid in cattle. If this agreement failed to be ratified by Congress within a year, it became null and void. Congress failed to ratify this agreement in time.

I had the male Indians assembled and had them vote on two propositions: First, all voted against receiving Walker River Indians; and, second, all voted in favor of renewing the agreement made with Commissioners Ormsby and others.

I think the plan of parting with these lands near Wadsworth a good one, both for the Indians, who can well spare this tract, and for the whites, who have no title to the lands they occupy. It is desirable that all the lands between the two lakes, Pyramid and Winnemucca, be held for the Indians. All the land is already in the reservation except a small strip on the west shore of Lake Winnemucca. This is unsurveyed Government land, and only a small tract has been improved, mainly by one settler, and this claim could probably be extinguished for about \$2,000.

One good feature of Senate bill No. 99 is that it puts this narrow strip in the reservation. In Senate bill No. 99 it is recommended that a fence be built from the north end of Pyramid Lake, at the mouth of Pahrunk Creek, to the north end of Winnemucca Lake, to keep off white intruders and prevent collusion between whites and Indians.

Cattle belonging to the whites now range freely between the lakes on Indian lands. These intruders should be removed at once, or at least as soon as the Indian cattle need it for grazing purposes. The four or five white settlers should also be removed from the west side of Pyramid Lake, and if any have just claims for improvements, as they assert, they should be allowed proper compensation.

Senate bill No. 99 appropriates \$250,000 for the building of the 45-mile ditch and for the removal of the Walker River Indians. The suggestion is made that the sale of land supplied with water from the new ditch will more than repay the Government for the large expenditure. I think the Government will never get any proper return for its large investment.

The main features of Senate bill No. 99 are, in my opinion, very injurious to the interests of the Government and the Indians.

The 480 Indians at Walker River Reservation have been encouraged to improve their ancestral lands, and are now happily situated. To remove them arbitrarily from their homes, to which they are greatly attached, and place them alongside another hostile band is an outrage unworthy of a civilized people.

I do most earnestly hope that this bill may not receive the approval of Congress.

ALBERT K. SMILEY,

Member of United States Board of Indian Commissioners.

PROCEEDINGS OF THE BOARD OF INDIAN COMMISSIONERS AT THE THIRTEENTH LAKE MOHONK INDIAN CONFERENCE.

FIRST SESSION.

WEDNESDAY, October 9, 1895.

The thirteenth session of the Lake Mohonk Indian Conference began Wednesday morning, October 9, 1895, assembled at the invitation of Mr. and Mrs. A. K. Smiley. Among the guests were representatives of the Government at Washington, men of all professions, army officers, and several Indians. After the morning devotions Mr. Smiley opened the conference, and in a brief speech welcomed all who were present to participate in the proceedings. He nominated as the presiding officer President Merrill E. Gates, who was unanimously elected. As Dr. Gates was delayed, so that he could not be present at the opening session, Dr. Lyman Abbott was elected to preside during the morning meeting.

Dr. Abbott, in taking the chair, reviewed rapidly the changes that have taken place in Indian affairs during the past few years. After speaking of what the Lake Mohonk had done toward bringing the reservation system to a close and inaugurating a broad educational system under the charge of and supported by the Government, he continued as follows:

Now there remain some other questions. What shall be done for the protection of the Indian while he is in the transition state? He has his land given to him; but he is not taxed, because experience has shown that, if his lands could be taxed, there was danger that they might be taxed away from him. What is to be done in this direction? For my own part I am very sure that the Indian, during the period of transition, should have a right wherever he is to appeal to the Federal courts; but it is certain that to-day in many localities he is neither amenable to law on one side nor able to appeal to the law on the other. I hope we shall have a clear statement of some of the injustices and wrongs growing out of that condition and suggestions as to what practical remedy can be devised, and put into execution to get for the Indian that protection of law which is the basis of all civilization. Then there is the Indian Territory, which stands in a peculiar relation, different from the reservations in general. It is not for me to give any statement of what that difference is, but the commission that has been appointed to inquire into this has gone far enough to discover great wrong and injustice there. Senator Dawes is the chairman of that commission, and we shall expect to hear from him on that subject. Whatever remedies are to be applied must be applied by Congress, but we must help to form the public opinion that shall secure such remedies in Congress. Then there is the question of administration. We are all aware that the Indian service has suffered a great deal from constant changes for political reasons. I am sure also that it may be said with great confidence that the present Administration, and especially the Secretary of the Interior, is very desirous of getting the Indian Department out of politics and making the administration nonpartisan. I hope and trust that we shall have some consideration of that subject, and that we shall not adjourn without pledging to the Secretary of the Interior and the Commissioner of Indian Affairs our cooperation in any feasible plan that promises to accomplish this result. As I understand the facts, the Administration has gone as far as it can well go to place it under civil-service rules. Indian agents can not be appointed under those rules. The question whether anything else can be done to secure legal exemption of the Indian Department from the spoils system is the most important question next to the law question. It is largely a question of administration.

On motion, the following persons were elected: Secretaries, Mr. Joshua W. Davis and Mrs. Isabel C. Barrows; treasurer, Mr. Frank Wood, Boston; committee on business and resolutions, Dr. Lyman Abbott, Rev. Dr. M. E. Strieby, Mr. Austin Abbott, Mrs. A. S. Quinton, Miss Anna L. Dawes, Dr. L. C. Warner, Mr. Herbert Welsh, Hon. W. T. Harris.

The first paper of the morning was read by Gen. E. Whittlesey.

SURVEY OF THE FIELD.

[By Gen. E. Whittlesey.]

I hold in my hand the proof sheets of the first few pages of the Annual Report of the Commissioner of Indian Affairs. I am restricted to the bare mention of a few of the more important matters which are contained in this interesting report.

The appropriations for the entire Indian service for the fiscal year ending June 30, 1896, are \$6,716,712.24.

That is \$16,200.94 less than for the previous year. For education, the amount appropriated is \$2,056,000.02, 2 per cent less than the previous year; and that year the appropriation was about 9 per cent less than the year before. That year the appropriation was 2 per cent less than the former years. So for the last three years the appropriations for education have been sadly diminishing. Notwithstanding that, the attendance at all the schools during the last year is more than in the previous year. The enrollment was 23,096, and the average attendance, 18,188, was 968 more than in the previous year. You can see that the greatest economy and prudence must have been exercised by the administrative officers in bringing up the attendance in this way, while the appropriations were less than for the previous year.

The educational work has been carried on in the same lines as in former years, and all the different classes of schools have been kept in operation as before. An effort has been made to place the Indian children in the public schools of the various States without any very great success as yet, on account of the prejudice that exists against mingling the Indians and whites in schools. Still there has been some advance. The number so placed during the last year is nearly double the number of the former year, being 487 last year. I need not give the statistics of the various classes of schools; but I will just say a few words in regard to the contract schools—a matter which has been before this conference so often. The whole amount assigned for the support of contract schools during the present year is \$370,796, a reduction of 20 per cent in accordance with a law passed by the last Congress.

Great difficulty has been experienced by the Commissioner in making this reduction, but he says that he had decided not to make a uniform horizontal reduction everywhere. He has continued without modification contracts with schools at points where the Government had no schools or where there are very inadequate school facilities. He has also reduced the number of pupils to be contracted for at points where the Government has already provided school accommodations. In some schools the per capita allowance has been reduced. Some schools have been taken under the entire charge of the Government which had been formerly under the different denominations. A very excellent school plant has been established at the La-pointe Agency in Wisconsin. It was my privilege to visit that reservation last spring, and I saw the excellent work which the agent has been doing for the education of the Flambeaux Indians. New buildings are in process of erection at several other points. It has been determined among others to give five new schools to the Navajoes, who have so long been neglected and who for so many years have been utterly indifferent to all educational privileges. A great awakening has taken place among them, and they are very anxious to have their children educated.

Besides all that has been done, there are yet many needs in the Indian school service. Large numbers of children are yet unprovided for, although the enrollment for the last year amounts to something more than 60 per cent of all the Indian school population of the tribes outside of the five so-called civilized tribes of the old Indian Territory, though these tribes are not more civilized than many other tribes. The Indians of the State of New York are provided for by that State. Though more than 60 per cent are thus provided for, there remain thousands and thousands of Indian children for whom there are no school facilities.

On two reservations the school plants have been consumed by fire, at Santee and White Earth; and, although temporary arrangements have been made for the accommodation of the schools, it will be necessary to erect school buildings. At the Rosebud Agency there is no boarding school, and never has been, but one is much needed. All this shows that there is yet much to be done. There is work enough to be accomplished. The Commissioner writes an interesting paragraph with regard to field matrons and field teachers:

"Upon the recommendation of the agents at Standing Rock and Rosebud agencies there have been established among the Sioux the positions of 'female industrial teachers' (field service), payable from the Sioux educational fund. Their duties are similar to those of the field matrons—visiting Indian homes and teaching the women the art of domestic economy. The importance of this work is very great, and will have a direct bearing upon the education of the girls, and make brighter the home life of the returned pupils.

"For strictly field-matron work Congress gave for the current fiscal year \$5,000 more than last year, making the appropriation \$10,000. This enables the office to heed a few more calls of agents and Indians for field matrons to be assigned to their fields; but, for want of funds, quite as many requests have been refused as have been granted.

"I trust that the appropriation for next year will grant a still further increase in the fund. No doubt as to the value of the service rendered by field matrons toward ameliorating and elevating Indian home life has ever been suggested. As an experiment, its success was conceded beforehand; and four years of actual experience only strengthens belief in the good which is being accomplished by the expenditures for such work."

With regard to the allotments of land the report does not give a complete statement. It goes as far as to say that 4,466 patents have been issued during the last year, and something more than 2,000 have been approved by the Indian Office, and the patents are now being prepared.

One other matter is of interest. The Department is giving employment in the school and in other ways to as many as possible of the graduates of the larger non-reservation Indian schools. The policy is to appoint, where it is possible, assistant teachers from this class of graduates; and many are now thus employed. With regard to other appointments in the service, the policy is to promote from lower positions men who have proved efficient and faithful to higher positions up to the agent. In that connection it may not be improper for me to say that at the conference in Washington last January, the Secretary of the Interior pleased greatly all who were assembled by announcing that it was his determination to make the Indian school service from this time on absolutely nonpartisan; that his plan was to appoint civilians agents for vacancies, employing, when possible, those who had formerly been in the service and had done good work without regard to their political connections; that his policy would be to advance clerks who had proved efficient. During the last year that plan has been carried out to my knowledge. I believe the Secretary is entirely sincere in his determination to make the service nonpartisan.

Two or three other matters I may briefly allude to. The so-called Bannock war turned out to be a dastardly outrage of some white men upon innocent Indians. It has caused the Department at Washington a great deal of anxiety. It has cost a good many thousands of dollars in the movement of troops, and has cost the lives of innocent men, women, and children.

Another matter is the Ogden land claim in the State of New York. The appropriation bill for the current fiscal year provides—

“That the Secretary of the Interior be, and hereby is, authorized to negotiate with the Ogden Land Company for the purchase of the interests said company may possess, if any, in the Cattaraugus and Allegany Indian reservations in the State of New York.

“He is also authorized to negotiate with the said Indians under such rules and regulations as he may prescribe as to the terms upon which the said Indians will consent to the United States purchasing the interest of said company in said reservations, if such interest is found to exist; and the Secretary of the Interior shall make a full report to Congress of his proceedings under this provision.”

The Secretary at my suggestion appointed Mr. Philip C. Garrett, of Philadelphia, to negotiate for the purchase of this claim which has been hanging over the Indians for so long. I do not know that anything has yet been accomplished. Certain legal points in connection with it have been referred to the Department of Justice for opinion.

The matter of leases of Indian lands allotted was before the conference last year, and had been very thoroughly investigated by our lamented friend, Mr. Painter. The same provision is contained in the appropriation bill this year. The disastrous result from this leasing, especially among the Omahas and Winnebagoes, will be presented more fully later.

Nothing has been said to show that there is anything in the situation and outlook to cause discouragement, but much to fill us with confidence and hope for the future.

But there yet remains much land to be possessed, much work to be done. It is only by hard, patient, and faithful labor that the rough material of human nature can be shaped into forms of refinement and civilization. We must hand over this work very soon to younger hands and men of stronger brains and better hearts; and they with the blessing of God will accomplish that which sometimes seems to us impossible, and we trust that they and their descendants will see the work in which we are so much interested fully achieved.

Dr. LYMAN ABBOTT. I think it would be hard to find a younger man with better brain and better heart than the one who has just spoken to us. We have made no reference to those who have gone from their work on earth to what I believe is the larger work of the other world, because this evening one hour is to be taken to pay their memories some tribute of respect. Among them was Mr. Painter, and perhaps no man ever brought us more in a large way than he was accustomed to bring from year to year. His work has been taken up by Mr. Francis E. Leupp, who will speak to us next.

THE SOUTHERN UTES.

[By Mr. Francis E. Leupp.]

MR. CHAIRMAN, LADIES, AND GENTLEMEN: The month of June and a part of July I passed among the Utes in southern Colorado. You may remember the fight which my predecessor made, and which he so gloriously won, in preventing the Colorado people from driving the Southern Utes into Utah and putting them upon a reservation entirely unfitted for their advancement. The reservation on which they now are

is about 110 miles long by 15 wide in the southwestern part of Colorado. Congress at its last session passed a bill (whose author I can not discover) which provides for cutting the reservation in two, concentrating the tribe upon the west 40 miles, with a small addition in New Mexico, and throwing open the rest to white settlers.

The Southern Ute tribe contains about a thousand members. They are divided into three bands—the Weeminuches, the Moaches, and the Capotes. The most unprogressive band, the Weeminuches, live already at the west end of the reservation. They care simply to ride their horses, hunt, and indulge in savage pastimes. The more progressive Indians are at the east end of the reservation. Last winter's act gives permission to any of the Indians who desire, and whom the Secretary of the Interior considers fit, to take land in severalty on the east end of the reservation before it is thrown open. This plan was hatched in Durango, which occupies a position just north of the middle of the part to be opened to white settlers. That town was anxious to have the land thrown open, so that new railroads might go through and more trade be developed. The consent of three-fourths of the adult male Indians, which is customary, was not required, but only that of a bare majority. When the vote was taken a majority of just five was shown, but that was unquestioned; and the Secretary of the Interior seemed to have no option but to move to the west end of the reservation that part of the tribe who did not take allotments.

Prior to allowing the bill to pass, the Colorado Senators, who were in communication constantly with their constituents, went to the Secretary of the Interior and asked him what he intended to do when the bill came to him for approval. He told them that he thought it would be much wiser for Congress to pass some resolution which would indicate its intention to let these Southern Utes alone, and then allow the Indian Office to see what it could do toward bringing them up to civilization under conditions of assured stability. They got him to put this idea into the form of a written letter, and to add that he did not consider most of these Indians fit for allotment at present; that there were about twenty or thirty who had shown some disposition to farm and adopt civilized ways, but that to the rest of the tribe he thought it would be unwise to make allotments. With that letter in their pockets they went on and passed the bill, trusting that the Secretary would refuse to allot land to more than the twenty or thirty, as that would give them an opportunity to push the rest into the west end. But when the Secretary came to put the bill into operation, he found himself confronted with this problem: Here were the progressive Indians who were to be pushed in among the unprogressive Indians, which meant their certain degradation. They would lose every iota of civilization they had acquired. How could he save them from such a fate? He made this test as to the fitness of an Indian for allotment: Did he desire to take land in severalty, after he had explained to him what allotment meant, and all the conditions of citizenship? It was not, mark you, a condition which the Secretary had invited himself; but it had been forced upon him. He therefore ordered a roll to be made of those who wished allotments. When the Indians assembled, Major Kidd, who was the commissioner solely authorized by the Interior Department to make the enrollment, was absent on other business, and had deputed his work to the agency clerk. The clerk could not do anything but his delegated duty; and the agent, owing to Major Kidd's having been constituted sole representative of the Department, did not feel authorized to take any part in the conference. I therefore rose before the signing began and said that I was willing to take the responsibility of stopping the whole business till I was sure that the Indians knew what they were going into. I then explained to the Indians what citizenship meant, putting the worst side of it to them. I made them understand that, as citizens, they could no longer be treated as children; that they would be amenable to the laws like any white person; that, if an Indian should get drunk, or steal, or commit any other offense against the law, he would be arrested by the sheriff or the police, and locked up and punished just as a white man would be. I knew that that would be a most forcible argument with them. I had the agency interpreter turn my words into their language, of which I understood enough to keep a general run of what he was saying. Then I invited questions. Buckskin Charley, chief of the Moaches, asked several that were intelligent concerning taxation and other kindred matters, showing that the Indians understood what I had told them. Then he made a few remarks to his own people, and the enrollment began. Most of those present decided that they would take land in severalty, not that they desired it, but because it seemed the only way to prevent their being removed.

Colonel Day, the Southern Ute agent, is a typical Southwestern man in every way; but he was the only person in that whole community who was standing by the Indians. And he has stood by them manfully. He has refused to allow the Indians to be badgered or betrayed. He has stood out all alone, in spite of the fact that he has been threatened with injuries and indignities of all sorts, including the boycotting of his paper and such personal assaults as would make it disagreeable for his family to continue to live in Durango. He had been through the civil war, though,

as General Blair's chief of scouts, and knew something of roughing it; and these things did not frighten him.

The end of the whole story was that an allotting commission was appointed. Mr. Julius Schutze, of Texas, a German editor of prominence, was made chairman; Colonel Day, the second member, and Major Kidd, the third. They are now making the allotments. The condition of the Indians is not far advanced in civilization. A good many are blanket Indians still; but they are naturally a clever lot of men, and a number of them have taken up farming with a desire to do something at it. Buckskin Charley has 60 acres, which he cultivates himself or with the help of Mexicans. I found him working in the field. His wife has adopted some of the ideas of white women. He has built some rude but substantial little houses for himself and for his cattle, and his wife has trained vines against them as a white woman would. The Ute women are very bright, but they have never had an opportunity of doing anything for themselves. The only "field matron" they have is the agency trader. He bought a sewing machine, and invited the Indian women to learn sewing. A number came over and took lessons. They grasped the idea readily, and soon were able to make garments. Of course the trader has an eye to the main chance. He realizes that the more the women can sew, the more dresses they will want.

The future of these Indians is problematical. The west end of the reservation is an arid desert. There is only one river on it, the Mancos, which dries up by the middle of August every year. There are seven rivers on the east end, where the allotments are in progress.

Several difficulties present themselves in endeavoring to execute the new law for the good of the Indians. The first thing necessary is to arrange for irrigating that part of the reservation to which the bulk of the tribe will be removed. And some way will have to be found of irrigating the ranches of those who take land in severalty. Under the laws of Colorado water rights issue in the order in which the claims are "proved up," and of course the whites are trying to get all the water possible. It may be necessary to buy a few ranches above the reservation which have water sources in order to control the water below. But I am sure that the Secretary of the Interior takes the greatest interest in this matter and will do all that he possibly can for the tribe.

The Commissioner of Indian Affairs was invited to speak.

ADDRESS OF COMMISSIONER BROWNING.

MR. PRESIDENT, LADIES, AND GENTLEMEN: I appreciate highly the privilege of being here and of listening to those whom I know to be friends of the Indian. I have heretofore read with pleasure and profit the proceedings of the conferences held here, but this is the first time I have had an opportunity to come. It has been a busy year at the Indian Office. I have taken no outing; and those who have come to offer advice and suggestions have not always done so with an eye single to improving the condition of the Indians. I wanted to come here, and thought that by doing so I might have my spiritual and bodily strength renewed, and return to my work with new zeal. I made a special effort to have my annual report printed, that I might bring copies of it here for distribution. I failed in this, but there will be proof sheets of it in the hands of General Whittlesey for the use of the members of the conference.

One of the important things a judge learns when he enters upon his duties on the bench is to gracefully reverse his own decision if he finds that he has been led into delivering an erroneous one. So where mistakes have been made in my work, or if it is found that the work is being prosecuted in the wrong direction, I desire to call a halt, "about face," if necessary, and work upon other lines. I will not further interrupt the regular proceedings of the conference. If during the discussions that hereafter take place I can give you any information that will aid you, I shall be very glad to do it.

I thank you for your cordial reception.

Dr. ABBOTT. We have all been interested in the reports, which have been fragmentary, of the work which Dr. Charles Eastman has been doing in establishing Young Men's Christian Associations among the Indians, and we shall be glad to hear from him.

ADDRESS OF DR. EASTMAN.

Although I am myself an Indian, and travel among Indians and study their nature as if I were not of the same race, I am anxious to learn more about them. We all have peculiar ideas and theories in regard to the Indians. We are earnest and enthusiastic in our theories. It is perfectly natural that we should try to get hold of the Indian as a whole and train him, body, mind, and soul; but it is hard to know how this is to be done. Missionaries work among them faithfully, and many schools are established for Indians in the East and at their homes, but the outcome is slow

and sometimes discouraging. I see here and there barbarism among Indians who are supposed to be well advanced, but I see similar things in the highest civilization. We must not, therefore, be too much discouraged, but keep in mind that all these efforts are for good.

My special work was started by the missionaries. It succeeded to a certain extent, but I want Young Men's Christian Associations among the Indians to be like those among white people. They should be able to hold the young men who have been trained in the East, and keep them in the right way when they return to their homes. The object is to interest young men in other young men. In the old days the young men of the tribes were a power. That time has died out; but we can regain that power and utilize it. We must prepare them by physical and mental training to develop their higher faculties. There are excellent Christians among the Indians, but one of the sad features that I have found is that there is a denominational line which is not good for the young men. Such a thing may not be dangerous to you, because you are so advanced in civilization; but it is a great detriment to our people. It obstructs any true progress. We have a good many Christian people and good churches here and there, and yet there is much superficial Christianity among our Indians that I would like to see done away with. What I wish to do is to establish Young Men's Christian Associations and invite every man to go in, whether he is a Congregationalist, Presbyterian, Episcopalian, or whatever he may be. We want to study together simple, practical bible studies. We want physical exercises, that we may improve our muscles. We want other studies, that we may improve our minds, and so encourage one another. Then, when a student comes back we can bring him in among ourselves. There is no life in our young men to-day. The spirit of the Indian is broken, and he can never accomplish anything unless it is revived. That is what we want to do through the Young Men's Christian Associations. But it takes men, time, money, and sacrifice. We want to get the Indian to see that he can improve his body, his mind, his soul, just as well as any other race. These things are not hard for us with our surroundings, but they are harder for the Indian. He has been so long on the shady side of civilization that he is accustomed to it, and it has hardened his feelings.

The young men are becoming interested in these Young Men's Christian Associations. We can organize two or three in every reservation. There we can have meetings weekly, and establish some kind of athletic sport. There are no games now among the Indian race but gambling games. I want to do away with all that. I want to have pure, elevating, strengthening games and sports. These we can have under the auspices of the Young Men's Christian Association. I went not long since to Standing Rock Agency, where they were issuing beef, and there were hundreds of young men together, racing ponies and betting. Now, that is not entirely the fault of the Indian. It is the condition they live in. It is because of the lack of healthy, proper, enjoyable games that they fall into these things.

My work then, you see, is to try to get the young men to sympathize with one another, to hold together for developing their manhood, their character. I want to have summer schools where these young men can come together in a simple way and have contests, foot races, lacrosse, and polo on ponies, and persuade them to give up horse racing and other degrading things.

We have sent one young man to the Springfield Young Men's Christian Association training school. We expect to train him for local work, but I should like to have more than one trained whom we could turn into the field. We need from \$2,500 to \$3,000 a year to carry on this work.

Rev. A. L. Riggs was then introduced.

ADDRESS OF MR. RIGGS.

I believe in the coming of the kingdom of God on earth, and so as a missionary of the gospel I have always been interested in using everything that would bring the Indian into a true relation to our Christian citizenship. During twenty-five years I have traveled largely in the Dakotas and in Nebraska, and as I look back over the years I see a great deal to encourage us. It is not that we have always done the best thing first or have entirely succeeded in what we were aiming at as American Christian citizens, but we have made progress, and have found some things that can be done, and some more that ought to be done, for the Indian.

There has been a wonderful advance in the attitude of the Government toward the general question of education. It is on a higher plane. Then, too, something has been done in bringing the Indians into citizen relations. There are some discouraging things that can be told, as, for instance, the present condition among the Omahas and the practical failure of their citizenship. But I am not at all discouraged, because I think we are simply brought to the necessity of looking into the subject more thoroughly. It is not enough to study a thing in theory. Things

must be brought into practical relations. At Santee we have been able to make a success in bringing the citizen Indian into true civil relations, and so I believe it can be done in other places. The present failure among the Omahas is because we did not begin right. A great deal will have to be done by the influence of Christian public opinion outside and by Christian agencies that are set in motion by organizations like the Indian Rights Association. The Indian may have a standing in theory before the law, but he has not by reason of that in the courts. He must be led into his relationships. He must be led into taking his part in the civil order, and this is one thing we have failed to make any arrangement for. Our Government needs to take another step ahead. We must make some provision by which we shall make all our Government agencies agencies of civilization. Again, justice costs something. Our communities do not want to be taxed for the court processes that are required for Indian cases, and so they are thrown out. We had a fight before we could get them into our county courts, and we had another fight before we could get police or local justice allowed. It is certainly fair that we should meet for the Indian the expense of bringing him into civil order, and not saddle the expense upon his next-door neighbors. That is a thing that is to be looked after. The Indian is always amenable to law. You may go down to our penitentiary at Sioux Falls, but you will not find any of our citizen Indians imprisoned there. There may be Indians there, but they are not those who have come into citizen relationship. That means a great deal. It means that where they have an understanding of their position and responsibility they have met it halfway. So there is great hope when we look at it practically. A great deal of the educational work has been taken up by the Government. It is right that it should be; but still our missionary work has its own place. What we need for these tribes is that they shall have men with character, who have a look ahead, and faith in the future among them. Dr. Eastman has testified that they are broken in a great many ways. They lack ambition, and it affects their bodily vitality. They must get a Christian hope, something that is noble and worthy to elevate them, to enable them to withstand sudden temptation and to meet their new responsibilities, and stand up in the face of this overwhelming civilization that has come to them. They must come to believe in it, and in their place in it. There is no hope for our Indians except as we bring in Christianity as a vital force. Our training school, therefore, has a more vital relationship to our advance than it ever had. Our work, then, is vital; and it depends on you whether it shall be supported or whether it shall fall into the background.

DR. ABBOTT. One gentleman who has attended this conference from the beginning has been visiting, at the request of the Secretary of the Interior, the Indians of Pyramid Lake. You will be glad to hear from him, and I take great pleasure in introducing Mr. Albert K. Smiley.

ADDRESS OF MR. SMILEY.

At the last session of Congress a bill was introduced by Senator Stewart, of Nevada (Senate bill No. 99), providing among other things for the relinquishment of the Indian title to the entire Walker River Reservation and to a portion of the Pyramid Lake Reservation in western Nevada, and for the removal of the Walker River Indians to Pyramid Lake.

This bill had been indorsed by the late Secretary Noble and Commissioner Morgan, and further indorsed by Secretary Hoke Smith and Commissioner Browning, none of whom were aware of the full effect of the bill. Otherwise they would not have given it their approval.

This bill failed to pass the last Congress, but will doubtless be pressed for passage in some form at the ensuing Congress. As the bill is a most iniquitous one, I desire that the members of this conference may be posted in regard to its main features, and be prepared to help defeat its passage by any future Congress.

The late Prof. C. C. Painter, a member of the Board of Indian Commissioners, who is well known to this conference as a staunch defender of the rights of Indians, found out that Senate bill No. 99 was very injurious to the Indians, and wrote to Secretary Smith suggesting further investigation. This resulted in a request from the Secretary that the Board of Indian Commissioners send some one to investigate the whole matter and report.

The Board sent me on this errand, and last April I visited the two reservations of Pyramid Lake and Walker River, and thoroughly examined the whole situation, and sent in my report to the Government.

In western Nevada two rivers rise in the high mountains, and after flowing a long distance, in the latter part of their course through a desert country, terminate in two lakes without outlet. The first river is the Truckee, rising in Lake Tahoe and flowing into Pyramid Lake.

A band of about 1,000 Indians live along the banks of this river near its mouth

and cultivate a narrow belt of land, conducting the water into irrigating ditches and raising valuable crops.

The United States set apart about 25 miles of the lower part of this river and also the whole of Pyramid Lake as a reservation for these Indians. The Central Pacific Railroad passes along the upper end of this reservation, and the town of Wadsworth has sprung up upon Indian lands, without any title to the land upon which this large collection of houses has been built. The Indians have been driven down the river, and are now living some 10 miles away from the whites.

There is a thriving United States boarding school on this reservation, and the Indians are living very comfortably, deriving their sustenance by farming in the narrow valley of the river and by selling to the white settlers fish, obtained in abundance at Pyramid Lake. There are only three or four acres of cultivatable land for each family, and, consequently, there is no room for more Indians.

The second river is the Walker River, emptying into Walker Lake. The lake and the lower part of the river are set apart as a reservation.

The Indians, about 1,100 in number, live along the banks of the river, are self-supporting, and are altogether pleasantly situated. They live in comfortable houses, raise good crops of alfalfa, wheat, barley, corn, and potatoes, have excellent fences, and are in a thriving condition. There is a day school for the children.

The Carson and Colorado Narrow Gauge Railroad runs the whole length of the reservation, and the United States, in granting this privilege to the railroad company, stipulated that the Indians should ride free and that their farm products should be carried to market free. The Indians can ride only on top of the cars and are charged freight, but the agent has forced the company to refund a part of the freight charges. The railroad company covet these lands, and also desire to free themselves from the obligations imposed by their charter. Senator Stewart is said to be the paid attorney of this company.

These Indians live on land which the United States solemnly covenanted with the Mexican Government to hold for their occupancy and benefit.

Senate bill No. 99 proposes to summarily remove these Indians from their ancestral homes, within one year from the passage of the bill, to a barren part of the Pyramid Lake Reservation, 80 miles away, giving the Indians only the value of their improvements. These two bands to be placed side by side are very hostile to each other, and are unanimously opposed to the proposed removal.

A prominent feature of the bill is to build an irrigating ditch 45 miles long, conveying the water of the Truckee River to the desert land on which the Walker River Indians are to be located. The bill appropriates \$250,000, mainly to build this ditch. The town of Wadsworth and 17,000 acres of land belonging to whites are first to be supplied from the ditch, and the Indians' land is at the extreme end of the ditch. It is quite doubtful whether the Truckee River can be carried 45 miles in an open ditch, in porous soil, even should no water be abstracted in its course. It is morally certain that the Indians would get no water after the whites are supplied. The proposed ditch will take all the water of the Truckee River, which now irrigates the Pyramid Lake Indian lands. The effect of the bill will be to destroy the farming operations of both bands of Indians, who have been encouraged to improve their lands under the expectation of holding them in perpetuity. Two thousand one hundred industrious and deserving Indians will be made paupers, to be supported for all time by the United States Government.

Another part of the scheme is to take away from the Indians the north and west shores of Pyramid Lake, where all the fishing is done, and thus deprive them of an important means of support.

Another feature of the bill is to restore to the public domain the town of Wadsworth and the land 6 miles north of it, without any compensation to the Indians.

In my judgment, the effect of the bill will be to entail upon the United States a heavy expense, say from \$300,000 to \$500,000, for which there will be no adequate return, and to ruin two tribes of Indians, who have been making steady improvements in the cultivation of their lands and the education of their children, under a solemn promise of a secure tenure to their ancestral possessions. The whole scheme is an outrage, unworthy of a civilized people.

Rev. H. B. FRISSELL. Last summer I visited the Sioux Reservation. I had not been there for twelve years, when I had found Sitting Bull at Standing Rock with his company of Indian warriors, huddled together in an Indian village, with every token of barbarism. This summer I found a very different state of things. There is still much that is discouraging, but there is also great cause for encouragement. The Indians who twelve years ago were thus crowded together are now scattered out on the farms and living in their homes. They have their shops, their churches, and their schoolhouses; and the students from Carlisle, Hampton, and other schools are instructing their people in habits of thrift and industry. There is a general move forward all along the line.

I attended the Sioux City conference, where a large number of those employed by the Government in connection with the schools were assembled, to discuss the best

plans for the education and elevation of the Indian. It was a goodly company of men and women, and they showed the greatest interest in the work in which they were engaged. Those who go frequently into the Indian country must see the vast difference between the agencies of to-day and those of a few years ago. We have heard here of one and another who have stood by the Indians in times of great stress, and I believe that the number is increasing rapidly. I have been pleased to see the interest that the Indian agents are taking in their work, and their devotion to it. But there are things which neither Indian agents nor Government schools can accomplish. The Christian churches of this country must help in this work.

The condition of the Omahas has been discussed. There is much that is discouraging in their present situation, and there are many who say that the Dawes bill is a failure. I believe that citizenship for the Indian is to be his salvation, and we must press for it as rapidly as possible. But, in the move out from reservation life into citizenship, the Christian people of the country need to stand behind the Indian. It is most unfortunate that the board of the Presbyterian Church has not been supported sufficiently, and that the mission school at the Omaha Reservation, which for years did most excellent work, has been given up. How are we to expect these Indians to accomplish anything, if, when they most need help, they are left in the lurch? We have had many discussions here at Mohonk in regard to contract schools. When the Government aid was withdrawn from these schools, the churches of the country pledged themselves that they would see that the Indians did not suffer. But the Indians have suffered all through the West, and the churches have not lived up to their agreement. Schools have been closed, missions given up, and those that remain are only partially supported.

One word as to the relation of Hampton to this work. We had a hard fight in Congress last year for our appropriation. Although the school is entirely unsectarian, there were those who felt that no aid should be given to a contract school, even though it was undenominational. We feel at Hampton that there is yet work for us to do for the Indian, and that the West needs more such young men and women as we have sent out. There seems to be no reason why the cry of separation of church and state should cause Congress to withdraw its aid from a school which is entirely unsectarian, which has had in the past, and ought still more to have in the future, an important influence upon the education and life of the Indians in this country.

Eastern schools have an opportunity which is not afforded to those in the West to bring the Indians into contact with those of other races, and by means of their outing system to show them what home life among the whites is. Too much can not be said for the good accomplished by Captain Pratt in this direction.

The next speaker was Dr. Sheldon Jackson.

ADDRESS OF DR. JACKSON.

I come to represent Alaska. We have no Indians in Alaska; we have natives. When Alaska began to be developed, some wise man said: "What are you going to do with the natives? Do you want reservations?" The answer was, "No." "Do you want agents?" "No." "Do you want those people to be sheltered behind the Indian policy of the Government?" "No; we do not want any Indian government at all." "What do you want, then?" "We want citizenship right from the start, and that the people should simply be called natives." It was at first a constant fight to keep from being called Indians. We wanted to commence where the friends of the Indian left off. We wanted to avail ourselves of the experience of the past on the Indian question; and so we have no Indians, we have only natives. The natives have all the rights that any white man has. There has never been a time since the establishment of courts in that land when a native could not go into court, could not sue and be sued, like any white man.

Then we tried to improve on what the churches had done in other lands. We did not want Presbyterians and Congregationalists and Methodists and Baptists and Friends all huddled together in one corner of Alaska. We did not want half a dozen missionary societies working in one corner with 6,000 people, and leaving thousands of barbarians outside without any chance to hear the gospel. So we called a convention in New York City of the great missionary bodies; and, with a large map of Alaska before them, they decided on their separate missions. The Presbyterians had been at work in southeast Alaska, and they kept their place. The Church of England had had missionaries for forty years along the Arctic Circle, and had sent their men down the country along the Yukon River. So that valley was given to the Protestant Episcopal Church. The Methodists, with an eye to gain and commerce, said, "Where is the center of Alaska?" It was answered, "About 1,200 miles west of Sitka." And they took the Aleutian Islands for their special field. The Moravians took the valleys of the Kuskokwim and Nushegak rivers. And later the Congregationalists took the land around Bering Straits, where they can reach the barbarians of Asia; the

Baptists, Kadiak Island and the region around Cooks Inlet, and the Friends took an island in southeast Alaska. What is the result? The people are not troubled with the divisions that exist in Christendom. The Presbyterians are 633 miles from the Baptists; and in a country with no railroads, no horses, not a road 5 miles long in the whole country, no carriages, 633 miles is a great way off. Another 633 miles of water travel brings you to the scene of the Methodist work. Eight hundred miles to the northeast the Moravians are at work; 500 miles farther north the Protestant Episcopalians, upon the Yukon River. The Roman Catholics have three missions also on that river. Three hundred miles northeast is the scene of the Swedish Evangelical Union mission work, and another 300 miles brings you to the Congregational work. Thus, we have the missionary centers distributed over a large area. As the denominations gain strength and the work grows, they can radiate out and out until the lines of the different churches meet.

In 1885 the Government instituted schools; but, as we did not call the people Indians, they put the schools under the Educational Bureau. Southeast Alaska had a monthly mail steamer. Now it goes westward to the Aleutian Islands; but, if you go back from the coast, ninety one-hundredths of Alaska has no mail facilities whatever, and the traders, teachers, and missionaries get only one mail a year, and their supplies only once a year. We have learned that the ship with this year's supplies for Cape Prince of Wales and Point Barrow has been lost; and those people have got to get along as best they can until August, 1896, before a fresh supply of provisions can be sent to them.

Dr. LYMAN ABBOTT. I have heard a good many ways of reaching Christian unity but this is the first time I have ever heard that the way for Christians to live in peace is to live from 300 to 800 miles apart. We shall now be glad to hear from Mr. Hardy about the Navajoes.

ADDRESS OF MR. ALFRED HARDY, FARMINGTON, CONN.

It is known to most of you that there was great suffering last winter and spring among the Navajoes, living in northwestern New Mexico and northeastern Arizona, by reason of the almost total failure of their corn crops of 1893 and 1894, and that Lieutenant Plummer and his successor, Maj. Constant Williams, as acting agents on that reservation, after having traveled over the greater portion of it, felt constrained to ask Government aid in the way of flour to issue to the most deserving and needy, and to prevent the still greater suffering which was inevitable with the coming of snow and cold weather.

Major Williams was finally impelled, by the great distress of the people, to buy 10,000 pounds of flour on his own responsibility, feeling that the Government, when it should be finally convinced of the conditions there existing, would not only pay for it, but would give him authority to purchase and issue (to the needy only) a much greater amount; and in this he was right, for some 50,000 pounds were issued by and through him at various points on and off the reservation. Having gained some knowledge of that people and their reservation during a nine months' service at the Fort Defiance school as industrial teacher, from June, 1892, to April, 1893, I was requested by the Indian Rights' Association in January last to visit that reservation, to carefully examine into the condition of the people and the causes for their distress; also to suggest remedies, if any such should occur to me; to examine the irrigation work, as done under the supervision of Colonel Vincent; also, as to the advisability of establishing additional schools and to suggest the best locations for them.

In pursuance of this request, I reached the agency about February 7, remaining on the reservation until July, and traveling over 1,800 miles by wagon and horseback, visiting some of the more remote and best agricultural districts, and can fully verify the statements of the two agents named as to the absolute need at that time of Government aid to avert a great calamity; and that the final relief that the Department did send—in the way of flour and, later on, of seeds for planting—was fully appreciated by the people as evidenced by what I learned from the people themselves, who stated they must otherwise have starved. In addition to the loss of corn crops, I found the price of wool had fallen from 11 cents in 1892 to 3 and 5 cents in 1894—this year 5 and 6 cents—and sheep pelts from 2½ to 5 cents each; also absolutely no demand or sale for horses, the latter having been sold in Durango at as low as \$2.50, the owners needing flour. Flour was from \$3.75 to \$5 per hundred; sugar 10 cents; coffee, 30 cents; calico, 10 cents.

A source of great loss also is due to the disease among the sheep known as "scab," which depletes the system, and causes the wool to drop off. There are strict territorial laws in the above-named Territories compelling the dipping of all sheep therein in a solution which is at once a preventive and a cure.

The irrigation work before alluded to received my special attention; and without going into details here, I will simply say that weakness, instability, and transiency characterize the whole.

There are no head gates to control the flow of the water into the ditches; all storm water from rains and melting snow is turned into the ditches by filling up the washes and ravines to a level with the former; the downhill side of the wheat-fields ditch is cut to allow most of the water to flow directly back into the creek, beyond which point the ditch is so weak that there is great loss of water by seepage through the side, and any rise of the water in the ditch would cause the same to break away in many places and for long distances, just as was the case this last spring, when both dams and ditches were washed out.

The Navajoes say corn will not ripen at that altitude, and so informed Colonel Vincent.

In closing, I would specially mention the work of the field matron, as observed by me while with Mrs. Mary L. Eldridge, located at Jewett, N. Mex., on the San Juan River, and also while with Miss F. S. Calfee, among the Hualapais, at Hackberry, Ariz., in July last.

They seem to me to fill a place in the civilizing of the Indian that is not and can not be filled by anyone else, and it is second only to that of the agent in importance, as she comes directly in contact with the home in sickness and distress or trouble of any kind. She is or can be a physician. She is their counselor, as no white man can be. They know she has no schemes on hand back of her kindness. When their medicine men fail to cure, and the patient's entire property is devoured by them, then the last resort is the field matron. As these noble women have to ride many miles a day to visit the sick and on innumerable errands connected with their work, the families being so scattered, the use of horses and often a vehicle is absolutely a necessity; and as there is no grass the buying of forage is imperative.

To my mind, in view of the importance of the work of these matrons, and its being directly in the line of advancement to a better mode of living, both in the home and the field of the entire family, and in overcoming the influence of the medicine men, these motherly, warm-hearted, and courageous women should be upheld by the Government in every way, and every facility should be provided by it to further their legitimate work. At present they receive from the Government their salary only, the appropriation by Congress being inadequate to do more. Will not this conference take some action on this matter, and urge Congress to increase its appropriations for this field of labor, assuming all the expenses incident thereto?

Rev. E. A. Dunning, of the Congregationalist, was introduced.

ADDRESS OF DR. DUNNING.

The position which this conference has always taken, that the Indian is to be treated as a citizen and as a white man as soon as possible, is coming to its realization. We held long ago that the reservation system ought to be abolished; but, now that it is coming to be abolished, we find that the results are not altogether satisfactory. We are learning that civilization has its cruel as well as its beneficent side. It takes courage to hold consistently to our position, but it is the only position that brings any solution to the Indian question—the Indian must cease to be an Indian. He is our brother; and he must be treated as a brother and not as a child. In the process many will be sacrificed; but we shall never settle these matters till we take the race as a whole, and are willing to run the risk of the loss of individuals, that we may save the race by abolishing it and making no distinction between the Indian and the white man. The problem is now passing from the political to the moral side. It is a problem of character, and that is not solved in a day. You can not make a man new by simply telling him that Jesus loves him. Men like Dr. Frissell and Dr. Riggs are to these races the great apostles of the true gospel. It used to be thought that the mind of a man took his body to church. But we are coming to believe that the whole man goes to church—body, mind, soul, and heart. And this is the problem which we must leave the Indian to face for himself; we can not do it for him. Dr. Eastman is to be congratulated that he is one of a race to whom he can give a training that will lift their whole being up.

Then I think we have learned to put away some of our prejudices here. When I first came to these conferences I thought that the system of contract schools was the best system possible; and it was only after some years that I was led to accept the general sentiment of this conference that the Government must take care of the Indian's mental education, and that the churches must increasingly wrestle with the problem of character, and lift the race to a higher level of manhood. We now feel that, if we press forward along the line of civilization, the Government taking care of the secular business, the churches imposing upon the civilization which the Government creates a loyalty to Jesus Christ, some of us will live long enough to see the name "Indian" pass into history, and we shall indeed be one people, and the difference in color even will be forgotten.

Adjourned.

SECOND SESSION.

WEDNESDAY NIGHT, *October 9.*

The conference was called to order at 8 o'clock by Mr. Smiley, who introduced Dr. Gates, who had been elected chairman at the morning session. Dr. Gates expressed his pleasure at once again looking into the faces of the members of the Mohonk Conference, and without delay invited Dr. W. N. Hailmann, superintendent of Indian schools, to speak.

ADDRESS OF DR. HAILMANN.

MY FRIENDS: The inspiration which I took away with me from this place last year has stood me in good service the entire year, and has sustained my courage through the various difficulties that have beset my work. I trust that the little that has been accomplished during the year will meet your approval, and will in turn raise your courage to continue in the determined efforts which you are constantly making to bring this work to speedier issue. I am glad to hear, therefore, that there is to be no languishing of effort on your part, and that you see clearly that your work is by no means done; that you are thoroughly convinced of the fact there is more yet to be done than has been accomplished. If this spirit continues, I have no doubt that, where we are now, perhaps, groping and floundering in this important work, we shall in due time see clear light ahead, and be able to proceed with greater results and with more satisfactory outcome in the work.

I was delighted to listen to the words of Dr. Frissell this morning. His words of cheer gave me fresh courage. They proceeded in his case from that deep and abiding faith which fills the whole being of this friend of philanthropic endeavor, and his faith is contagious. I was reminded while he spoke of a similar prophecy of faith that came to me this morning when, with Commissioner Browning, I stood upon the brow of Sky-top and looked down upon the broad and beautiful valley spread out before us. The sky was cloudy, but a few sunbeams had struggled through rifts and breaks in the clouds of difficulty and doubt; and, while there were deep shadows upon the landscape, there were in many places bright, sunny spots. Similarly, behind the hindrances and doubts that beset our work there is an exhaustless source of light, a mighty force which is higher, deeper, and stronger than these obstacles, and which in due time will break through and light up the entire landscape—the entire field of our labors.

In the first place, among the workers in the field there is a growing appreciation of the fact that in their work the criterion of efficiency is the one which will more and more surely determine appointments and secure tenure of office. There has been established throughout the service a system of promotion for merit and experience, which is constantly holding before the force the one fact that those who would succeed and those who would hold their work must be efficient—must do their work well. This system of promotion has been of invaluable benefit in the development of a better spirit of work throughout the schools.

In the next place, there has been a constant effort to make the organization of the schools more compact in every respect. There has been a firmer coordination of the various departments. The literary department in many schools has learned to work, not independently of the other departments, but to work with a view to helping the other departments, more particularly the industrial departments. In return, the industrial workers are learning to realize that the more important part of their work lies in the educational influence they exert; that they are more helpful in the school as teachers than they are as tailors or shoemakers or blacksmiths. This I look upon as one of the most promising gains of the work. The pupils are also coming to feel that whatever they learn at the school will always help them in every other relation of life; and, on the other hand, the industrial workers are learning to see that, unless what they do reaches into the minds and hearts of the children, they have accomplished little or no good.

In a similar way the work has been more compactly organized in the different departments. The matron is beginning to feel that she is more than a housekeeper, that she is a mother rather than a housekeeper; and she prides herself upon the title of "school-mother" and emphasizes that in her work. She is being brought to feel that she is at the head of all the work the girls do. She controls every department of industrial economy in the school, and upon her vitalizing influence depends the outcome for life of the entire school work.

In short, the work is being vitalized in every direction. For this reason music and drawing are receiving growing attention. Special music teachers have been added in our larger schools, and in all the schools an effort is made to have one or two teachers who can lead the singing and give instruction in singing to the children. It is found that this has a happy influence on the development of the children. Music reaches their hearts and attunes them to harmony, and to beautiful living

together, more than any other influence that we can bring to bear upon them in the school.

For the same reason the kindergarten has come into the Indian school, and has justified itself there. We began with 10 kindergartens; we have now 24, all in excellent condition. Since their introduction agents and superintendents write that they have no longer any trouble in overcoming the natural shyness of the Indian child. He plays as eagerly as the white children play. He expresses his ideas freely and without false modesty. He gives himself wholly to the work in hand. He forgets himself, and does not look upon himself as being concerned, but is intent only upon the play or exercise before him.

Similarly, our primary schools are learning to introduce this spirit into their work, and this covers a great deal of ground, because the bulk of the work is primary.

Our reading is coming to rest upon conversation, and the exercises are chiefly conversational, the child always having his attention directed to things outside of himself, and being himself brought into that state of mind which induces him to express himself freely with the purpose of pleasing and of giving information. His attention is directed more to nature. A wider field of simple reading has been furnished. We have about 40 volumes of children's reading supplied, and all the schools call for it. They read this, not for the sake of reading, but for the sake of gaining information with reference to some point in which they take an interest, and for the sake of getting and giving pleasure. In all these directions the tendency of the schools is to make the work vital. The child does not feel that school is something that may be of use to him twenty years hence, but something that is useful and pleasant now.

As a consequence of this, corporal punishment is vanishing from the Indian schools; the rod is disappearing. There is a rule which forbids its use; but I am told that that rule might as well not have been made, as in many Indian schools, owing to the influences named above, the need of every form of punishment is waning. From many of the schools, too, have come pleasant tidings that the "jail" has been abandoned. This is well. It is a great step forward. Punishment by the infliction of bodily pain or by confinement may be in place for the larger boys and perhaps for the adult Indians; but for the growing child it is not well, and, indeed, always does injury. He must be put upon the right way, and kept firmly there. Punishments which inflict pain as a sort of compensation for the wrong done give a wrong tendency to the moral nature, and lead a child to get the idea that he can pay for wrongdoing by suffering physical pain or by paying something to the party that has been offended by his wrongdoing. It may secure a modicum of good behavior, but never establishes good character.

Much attention has been paid to the hygienic needs of the schools—the water supply, the sewerage, the drainage. In the beginning of the year information was gained from each school as to what two points would require immediate attention, and in the majority of cases these referred to the hygienic condition of the schools. Bathing facilities have been improved. We are making war upon the bath tub. It affords constant temptation to use the same water for several children, which is a source of disease. We are substituting the ring bath and the shower bath, in which it is absolutely impossible for two children to use the same water, nor, indeed, for any one drop to touch the same child twice. We are making war upon the roller towel, and substituting the individual towel. We are also paying more attention to the matter of heating, introducing better systems than by the stove. We also hope by the aid of Congress to be able to introduce electric lighting. All these improvements are in the direction of hygienic betterment.

Improvements in the tables have also been made. They are more "civilized." White tablecloths and napkins have been introduced in many schools, and white china dishes instead of tin. This has a marvelous influence on the soul development of the children, and is a great aid in discipline. One result is seen in some of the boys' departments; they are kept as neat and clean as the girls', and they care to have pictures introduced as ornaments for their rooms.¹ The use of milk is said to have a power of developing the milk of human kindness; its introduction in the Indian schools is being steadily pushed.

In another direction the hygienic condition of the children has been largely improved by a change of policy in the study hour. The study hour in the evening has been made a rational recreation hour, in which the children are taught to make use of what they have learned in the day. In many schools the evening study hour has been a source of much suffering on account of diseases of the eye and on account of poor light. They are now keenly interested in everything that goes on. Some one talks or reads or recites, or they read in concert, and all sing. There is a report from some one about some interesting incident, an illustrated lecture, and in many other ways the hour is made a recreation hour.

¹ Philanthropists would give invaluable aid by sending to schools suitable pictures of an elevating and instructive character.

The white people about the schools, wherever they come in contact with them, have been coming to take an interest in Indian education, especially in Michigan, Wisconsin, Iowa, Washington, and Oregon; and we hope that in due time the superintendents of education in the different States will have the guidance of this work. In some States, as in Iowa, where the Sac and Fox Indians are still on a small reservation of their own, which they have purchased with their own money, provisions are being made to enable them to be assimilated with the white citizens of the State in due time. The State superintendents of Oregon, California, and Nevada are beginning to take an interest in this matter. The outing system inaugurated by Carlisle is beginning to take root in some of the Western States. The more thoroughly we establish this system and the more rapidly we place individual Indians among white people, the better it will be for the latter as well as for the Indians.

The National Educational Association has opened its doors to the subject of Indian education. At its last meeting in Denver, Captain Pratt spoke in the manual training section, and there was manifestation of great interest. The superintendent of Indian schools addressed the general association, and stimulated sympathy. This subject having been introduced into the deliberations of this body, it will not again be given up. I have now invitations from three States to address the State Teachers' Associations upon the subject of Indian education.

Good is being done in vitalizing the work of the Indian schools by the summer institutes which are carried on. Last year we had five of these institutes. This year we had three; and many of the Indian teachers were at the meeting in Denver, so that we had practically four. The institutes open the minds of the Indian workers. They help them to see that they are engaged in an important patriotic problem; that they are doing a great work for the country at large; that their greatest interest lies in the soul development of these children. In this way they reach a wider outlook and a deeper aim than before. It has increased their sense of responsibility, not only professionally, but in a missionary way. I know that we can not make of the teachers missionaries in the ordinary sense of that term; but we can infuse the missionary spirit, so that they will direct their work toward the spiritual interests of the children as much as to the material interests, and in advancing the material interests of the children they will at the same time see that these interests are seen by them in the light of spiritual truth.

A very important feature of the work during the last year was the employment of Indians in school work. We have 27 now employed, and three normal schools for the training of teachers are in operation. At the end of the present year I hope to have at least 40 graduates who can be placed in the Indian schools as teachers. It is probable that they may not do as good work in certain directions as trained and experienced white teachers; but they will do the work, perhaps, in a better spirit, with more self-denial, and with that sense of satisfaction which comes to him who helps a brother by his work, and who makes it his chief business by that work to lift this brother. In other positions Indians are being employed; and it is the policy of the Indian Office, whenever an Indian can be found to do the work acceptably, to intrust him with work. There is a growing confidence in the schools on the part of the Indians, and the children are brought more freely.

There is one point that has presented many difficulties, and that is the transfer of Indian youth from the reservation to the nonreservation school. Congress has said that no child shall be put away from the reservation without the consent of the parents, which must be given in the presence of an agent. To get this consent in the presence of an agent sometimes requires the parent to travel a hundred miles or more, which is often a great hardship as well as an expense. Many times, too, the agents would rather retain the older children upon the reservation than send them away. The agents of the nonreservation schools, therefore, find it difficult to secure new recruits for their schools. Sometimes, too, the agents of two or three schools come to the same agency and there compete for the children. This is apt to cause one agent to extol the merits of his school at the expense of the merits of another school. The Department is now arranging for a system of regular transfers by its own officers, which will do away with the chief difficulties that I have been reciting.

There is a great deal more to be done in every direction. I am aware that your fundamental principle is one law for all, for Indian and white man alike; and this I have no doubt is a most excellent principle, an excellent aim. It is the one aim to which all our work should tend; but before this can be made the rule of our present work with the Indians much will have to be done. We shall have to educate public opinion among the whites before we can do it safely. The Indian may be willing to come under the law of the white man; but is the white man ready to receive him and to administer that law impartially? I am inclined to doubt it; and I think a crusade will have to be undertaken, largely by you, to secure that condition of public opinion among the white people in the States of Indian reservations before this can be safely done. The law is frequently now applied in States in the vicinity of reservations so as to rob and debauch the Indian. He is a full citizen when he wants

to drink whisky. If the agent tries to prevent him from drinking whisky some white lawyer is at hand to help the Indian get the whisky, and some court ready to help the lawyer. He is a full citizen when he wishes to escape the meshes of the law because of illegal marriage. If he has put his first wife away and has taken another wife, and is thereby in trouble, some lawyer is quite ready to show him the way by which he can escape the penalties of the law; and he is made a full-fledged citizen for this purpose. So the law is administered in an improper fashion, because public opinion is not educated. This is one of the things to be done by you. To see that the law is administered properly for the Indian is as important as anything that can be done for him.

One thing that should be done is to devise some way to help the young Indians. It is only a half step to send the Indian to school and give him an education. It seems sometimes almost cruel to give him an education and then turn him adrift and tell him to help himself, sink or float, in conditions which all but compel his sinking. You might see to it that here and there an educated Indian, a young man or woman who desires to work among white people, finds work. You might see to it that the industries of the Indians in their reservations are made living industries—that the blanket making of the Navajoes, the pottery, the beadwork, basket and mat weaving, etc., of other tribes, find a market. With some effort these tribes might be made self-sustaining. These young Indians do not know how to help themselves. They have learned to speak English away from the reservations, but when they return to the reservations they have no use for English. They have learned to respect work, and they return to conditions where work is not respected and where there is no opportunity for work. If you will seek a way to improve these conditions I have no doubt you will find it.

Then we must have legislation, strong, courageous, vigorous, from Congress, which will protect the young Indian against the old. Certain practices of the old Indians must be discountenanced and discontinued. The courage that is needed for legislation can come through you, and can come to Congress only through such agencies as you may set in motion. The Senators and Representatives of the country must be instructed by you to see to it that the firm legislation which is needed shall be secured.

Then we want to husband the gains that we have now in making the Indian service thoroughly nonpartisan. Civil-service regulations have done much good in this direction. Some of the methods may be blundering, but great good has been got from it, and it should be extended over every position in the Indian school service. At present we have two classes of employees—those who come from the civil service, selected because of their presumed efficiency and kept there because of it, and a number of others, a part of whom at least are selected and kept in the service through patronage. These two sets of employees are naturally antagonistic. Some good friends think it would be better to have all the positions under patronage than to have a portion under patronage and a portion under civil service. Of course, we do not wish to take any such step, for it would be a step backward. It is expedient that we keep what we have gained, and that we render these gains effective by adding unto them.

You can do much in this direction, and I hope you will do it. I hope you will see to it that the Members of Congress demand that they be deprived of the questionable privilege to influence appointments in the Indian Office, and that all these offices be filled on the basis of efficiency alone. We want permanency of policy in the Indian work. The practice of changing with every change of Administration is most pernicious. A change of policy implies always a loss of effectiveness for a period. There should be as much permanency in the Indian Office and its methods as there is in the office of the Commissioner of Education. That is practically out of politics. If you can help to take the Indian Office out of politics you will have assured continuous and rapid progress.

Another point to be gained is the placing of the spirit of motherhood upon the throne in the Indian work. It is not there now. You have heard to-day of the field matrons. I think we have 16 field matrons in the service now; but we have more than tenfold this number of farmers who teach the men how to run their farms, how to breed cattle, etc. If I had the choice between these two good things, a corps of Indian farmers to help teach men the care of the field and a corps of matrons to teach the women, I would take the latter. If I were compelled to give up either, I would give up the men. It is the women among the Indians as among us who give shape and direction to the well-being of the family, and indirectly to the social development of the whole community. The greatest obstacle which the educated Indian finds in the reservation is not the conservatism of the men, but the conservatism of the women. The Indian mother must be taught by field matrons how to receive these returned educated boys and girls in the way in which they should be received, to help them make use of all they bring back with them. The appropriation for field matrons by Congress should be extended tenfold at least. I hope you will

bring this about. The Indian Office has shown its appreciation of motherhood in its educational work. The matron's position has been lifted within two years to a higher place of dignity. On every occasion it has asked Congress for more field matrons. More good results right at the heart of the work will flow from this coming in of the motherly influence than from anything else that can be done. Compared with that all else is external, for that is at the heart of things. I would ask you not to forget that upon you rests largely the responsibility of securing this great boon for the Indian educational work. The people look largely to you for guidance and direction.

The following address was given:

THE RELATION OF SCHOOL EDUCATION TO THE WORK OF CIVILIZING OTHER RACES.

[By W. T. Harris, LL. D.]

I promised to say a few words to you this evening on the subject of the relation which education in general bears to missionary efforts at educating other races than our own.

In the first place, I ask you to consider for a moment what school education is doing for our nation. In our time we have established a free democracy, and a free democracy can only rest on concerted action on the part of the people. It must be a community governed by public opinion. You can not have a large people governed by public opinion unless you can have the same topics, the same questions, the same subjects, appealing to their minds daily. They must all consider these questions, understand the reasons and arguments, pro and con, urged in the case of each. This, you see, implies a newspaper civilization. It is impossible to have a large, free democracy without a newspaper civilization. You can have a small one—an Athens or Rome or New York or Boston—without telegraphs, railroads, or steamships. Any metropolitan city could be a democracy, having a public opinion to govern it. The ideal of one class of the citizens could be communicated readily to the other classes in such a city, so there would be relatively the same progress on the part of all classes in the formation of opinions leading to action. But you can not have a large nation, settled over a wide extent of territory, a democracy, unless you have a newspaper civilization.

Seeing this necessity of general education to a free government, we look over this country to the North and to the South and ask ourselves: Are all the people that form this nation coming within the influence of a newspaper civilization? Are they learning to read, and what do they read after they have learned how? Is the newspaper reaching these people? We find, taking the statistics of the whole nation, that the average amount of schooling which each individual gets is four and three-tenths years of two hundred days each. As four years is the amount of the primary education in the large cities, four and three-tenths years of two hundred days is the average education of the whole population is little more than a primary education. That is the average of the schooling of the whole United States. This is barely sufficient to bring the population within the influence of the newspaper and its versions of public opinion, so that they can discuss the facts on which public opinion is based. An ability to read and write, a smattering of geography and arithmetic, constitute the meager outfit furnished by the schools; but even this is sufficient to make the newspaper available, and, once the habit of daily reading is formed, the individual is at school for the rest of his life, and will continue his growth, although it be not rapid.

The paper is reenforced by the book and the magazine, but I use the word "newspaper" to include all forms of the printed page.

Now, we are getting this small period of schooling, and we are pretty well satisfied with the fact that all sections of the United States are getting so much of education. This average amount of schooling—counting all the schools, public and private—comes nearly as low as two years in the States having only rural populations and as high as six years in the States with the most urban populations. Massachusetts alone has nearly seven years of two hundred days each as the average quota for each. Of the colored people and the white people of the South, 22 per cent, or more than one-fifth of the whole population, visit schools within the year; but the average attendance is not so long as in the North—not so long in the rural districts as in the urban. As the urban districts increase the length of the school session increases. But the South is doing wonderful work in that line, in giving its children the ability to read and write, and to make them interested in the doings of the nations of the world—interested in knowing every morning what the daily newspaper says about such doings, and in knowing what is thought about those doings at the South and at the North, and what is thought of those things further off—in Great Britain and in the civilized world of to-day. They are holding up a mirror to the

whole world by means of the newspaper. That mirror shows what movements are going on. They know what is in the world mind by the time they have finished breakfast, and they take this world view with them to the daily work. It forms the staple of conversation instead of that village gossip which once monopolized their attention. World gossip forms the topic of conversation of this people as they meet at their places of work.

So there goes on this great process of forming public opinion for the whole nation, on the part of each community and on the part of each school district. This is the generation and diffusion of public opinion. This is what education in general is doing—bringing the person into a position to see the world processes, or into the epical view of life.

The Indian, if there is any people that might be called epical, is an epical person. He trains himself for war. He has no occupation except hunting, and that is something that will make for his training as a soldier. The Indian woman cheerfully consents to be the person who looks after the family and the industries of civil society. She has charge of the diverse occupations of preparing food, clothing, and shelter. She has a little help from the old men and from the children, but very little from the male children, because she wishes her sons to grow up warriors, and not drudges. A son should not be a person that knows anything about industry. The Indian warrior is an epical individual, dealing only with the institution of the State the function of the preservation of the social whole, the nation, and not allowing, the individual welfare or the interests of the family or of productive industry to claim his daily care; and the great task of our missionary education is to bring him where we stand now in social evolution. We went through that tribal stage once, when all men were interested in carrying on war. It is necessary that a population should have at all times an epical function, a care for the nation and for world affairs; but the advance in our race has been from the stage when the men were all epical and the women were antiepical, or mere household drudges, to the epoch wherein we are all epical in our daily lives. The person who reads the daily newspaper, who sees before him the whole world in its process of development, who discusses the movement of nations instead of village gossip, he is epical enough, and more than enough, to make up for the loss of that emphasis laid by the savage man on the epical vocations of hunting and war which he follows in the patriarchal state. This point is to be kept in mind in dealing with the races that belong to lower stadia of civilization.

When we began in this Christian movement—this missionary movement—twenty centuries ago, there was proclaimed with trumpets to the world that new ideal, that all men are of one blood, all men made by God, and made with infinitely important souls; that men are not mere brains, not mere physical organizations, not even nerves, but they are souls, and souls worth saving, and to be helped to grow into the image of God. Through this the idea of human progress came into the world. With it grew philanthropy, the feeling that, if all other people besides ourselves have souls, we must help to save those souls; we must bring them to our ideal, and to our civilization. But that is a very slow matter—this growth of the new humanity, this change from old to new ideals. There was not a change in the essence of philanthropy, because it was that same altruistic ideal from the beginning; but there was great difference in methods of work. At first it was believed that, if we could only get the bare idea of Christianity into the soul, it would save it. It is true that it will save in the long run, but it will not save this generation. It may save a whole generation ten generations hence. The progress in the development of Christian and civilizing means or methods is a progress from doing the thing in a lump—a mere teaching of the abstract idea—toward a more concrete method; the taking of the idea and working it out in all departments of life, thus saving this generation instead of the tenth generation from this. Instead of leaving the savage to work out his salvation from the abstract formula of Christianity, we find it better, according to new methods, to transform his industries, his fashions of clothing, his buildings, his dietary. We teach him to read, and give him literature that will fill his mind with the thoughts and observations and feelings that our civilized white people harbor in their minds.

We have listened this evening to an interesting account from Dr. Hailmann of the means by which civilization and education are being brought to the Indian to save him in this generation, not ten generations hence. It is seeking not to destroy, but to save the whole Indian race. It is trying to educate it, so that even this generation will be of some use to us, and so that the red people will move on with us toward civilization. This, in brief, is the progress that education and philanthropy have made in two thousand years.

The new philanthropy keeps its eye fixed on self-help, and is not going to interfere unless it can help a person to help himself. This is the philanthropy which we can claim to be right. It is the most egotistic attitude in the world—this assumption of ours that we have a superior civilization—unless we have an ultimate and indubitable

basis for it. Only on this condition have we the right to take the red and yellow and black races and bring them to our standard and put them on our pedestal of civilization. What is our ultimate ground for this? We define our position by affirming that that is the highest civilization which produces a great social whole, and at the same time produces in the individual within it a conscious possession of it all. The whole shall reinforce the self-help of each. It is not sufficient to have a great social whole which does not give to each individual freedom. Our civilization, as it has grown in cities, has grown into this idea of making a nation or state which demands that the individual citizen shall be educated. But our civilization has come to this point where we are forced to say, as I have done just now, that we could not continue this civilization of ours unless we educate the individual up to the point of being influenced, and influencing himself, by public opinion. We have come to that point wherein the good of the whole, the strength of the whole, depend on the elevation of the individual.

Is your Indian at that point? No; he is at the tribal stage. He is at the patriarchal stage. Civilization below the patriarchal stage would not be above the brutes. Above that comes the village community, and many who believe in socialism would like to have us go back to that. Above the village community comes feudalism, wherein the individual is ground into subordination, so that division of labor can be established. No yellow race has passed through it. The black race has not passed through it except as it has come into the house of bondage. The nations of Europe and America have passed through it. It is a great thing to go through these stages. But shall we say to the tribal people that they shall not come to these higher things unless they pass through all the intermediate stages, or can we teach them directly these higher things, and save them from the slow progress of the ages? In the light of Christian civilization we say there is a method of rapid progress. Education has become of great potency in our hands, and we believe that we can now vicariously save them very much that the white race has had to go through. Look at feudalism. Look at the village community stage. Look at it as it still exists in the Russian mir. We have been through these things. We have had our tribulation with them. But we say to lower races: We can help you out of these things. We can help you to avoid the imperfect stages that follow them on the way to our level. Give us your children and we will educate them in the kindergarten and in the schools. We will give them letters, and make them acquainted with the printed page. With these comes emancipation from mere personal authority, from the authority of the master, from the authority of the overseer and the oracle. With these comes the great emancipation, and the school shall give you that. We know that you are an epical race, but we must destroy your ideals in that respect. There are to be no more beautiful tribal relations. You will need not only education in letters, which has such significance, but you have to correct also your tribal notions of industry. The Indian woman must see to it that it is desirable that her child shall learn some manual industry, and not feel her old-time horror if her child shall not be a warrior.

A friend of mine living in the Indian Territory told me of an Indian woman, somewhat feeble, who had to go nearly half a mile to get a bucket of water; and on one occasion he had said to her with some wrath, "Why don't you make that lazy boy (a boy of about 12) go and draw your water for you?" She drew herself up proudly, and said, "Do you suppose I would let my son do such things as that?" She wanted him to be a warrior. You see what radical changes in social ideas these people have to make. You have to educate them in the matter of civil society and in the industries as well as in letters, and that is precisely what is being done. We must give them industries, we must give them laws.

But, also, into industry comes Christianity, which is not merely a religion but an ideal of life penetrating the whole social structure. There is a Christian ideal of the family that no other religion ever had. There is an ideal of civil society. It took us many hundred years to adjust our civil society to the Christian ideal. We have got very nearly to it in our industries. When we sit down at our table and eat things that come from all parts of the world, that is a veritable sacrament. We come into conscious relation with all peoples.

No other religion could possibly have the Christian ideal of civil society. In the Christian ideal of the relation of each man to his fellow-man, each one does work for the world market and accepts mankind's contribution in return in food, clothing, and shelter. He takes all that he wears and eats from his fellows, and gives to them though the world market his little mite toward the feeding and clothing of others.

In dealing with the lower races—we call them lower races, let us say lower civilizations—we must see to it that the family ideal is a Christian ideal, and that the industries are based on that, too, so that the individual gives to and receives from the world market.

We must bring not only agriculture, manufactures, and commerce into the life of the Indian, but we must throw open every side of civilization—the urban side as well

as the rural side—and impress on him the fact that man has conquered nature, and does not need to give 99 per cent of his labor to the soil. He can give 50 per cent to agriculture, and have 50 per cent devoted to manufactures and commerce, and intercommunication and culture. By machinery in the next century it will take only 10 per cent to procure the raw material; and 90 per cent of industry will go to the elaboration of these things—to turning them into comfort and means of spiritual insight and communication with our fellow-men. That is the trend of civilization.

Then, natural science is also a Christian thing. The Hindu could not make natural science, because his absolute principle (Brahm) is a formless being, and any consciousness or self-knowledge is to him disease. He thinks we should get rid of the consciousness of self; all nature is to him an illusion. All things that he sees are illusions. So he does not inventory them.

You come next in your education of the Indian to the idea of the state—that the individual shall not only belong to the state, but shall have his own individual identity left intact as free political opinion and as independent citizen. We have to bring the Indian into that consciousness. If we want to elevate lower civilizations into our own standard, they must be brought in in this way—the Christian idea of the family, of society, of the state, and of the church must become theirs by adoption; for the Christian idea is the idea that rests at the bottom of all our secular life. But that fundamental idea has to be organized into manifold educational processes, and the new philanthropy and the new education are trying to accomplish all this. The old philanthropy was correct in principle, but it did not know how to invent methods. Look at the history of the missions of the Jesuits. They took their lives in their hands in Asia and America bearing the cross of Christ to savage peoples, showing their zeal, showing wonderful zeal and piety. We must all respect and honor them from the bottom of our hearts for their earnestness and self-sacrifice, even if we do not respect their methods. What became of the Indians whom they converted? They vanished from the planet. Or at least they have made little or no contribution to civilization, because they have not entered into the process of world commerce. They held them up while they had them on their hands, but they did not help them to help themselves. A civilization that will help people to help themselves is what we want.

Men are not saved by communities, by congregations, by peoples. They are saved individually. Each individual is a center of self-activity, to grow eternally into the image of God and into the holiness of God, or wither and go the other way.

Rev. Lyman Abbott, who had been requested by the business committee to prepare a minute respecting those members of the conference who had died during the year, presented the following paper, accompanying it with a few remarks in honor of those mentioned in it:

"We, members of the Lake Mohonk Conference, here record our profound appreciation of the character and services of those Christian philanthropists who during the past year have been called from their work with us to the larger work wherewith God rewards those of His children who have been faithful in His service on earth. Their presence with us was an encouragement, their example remains as an inspiration, and their vacant places call us to greater fidelity and greater enthusiasm in the service which they have left.

"Prof. Charles C. Painter for many years represented at Washington the opinions of philanthropic and Christian coworkers in the cause of the Indian, and fulfilled his always difficult and often thankless task with keen vigilance, tireless energy, good judgment, and unfailing tact. The generally cordial cooperation between governmental and voluntary agencies in behalf of the Indian has been largely due to him.

"Judge William Strong brought to the solution of our difficult problems a wide and varied legal learning and a judicial temper ripened by years of experience on the bench. But, more than that, his singular purity of character endowed him with an illuminating intellect, so that he enabled us to see the eternal principles of justice which underlie but often seem obscured by legal precedents. Thus, he threw upon the future a clear and true, because divine, light from the experience of the past.

"In Henry O. Houghton's New England character the sentiment of philanthropy became a principle of life which was united with great business sagacity. His clear and unselfish judgment often guided this conference to just and wise conclusions, and made him, although his public participation in its deliberation was not frequent, one of our most trusted counselors.

"We record, also, our appreciation of the services of three earnest and efficient women—Mrs. Cornelia De Witt Plummer, Mrs. Mary Amanda Greene, and Mrs. Elizabeth Eliot Bullard—whose cooperation, rendered chiefly in fields outside this conference, have contributed more than we realize to the success already achieved in the cause of Indian emancipation."

Rev. Dr. T. S. Hamlin, as pastor of Judge Strong, was introduced by Dr. Gates, and spoke as follows:

ADDRESS OF REV. DR. T. S. HAMLIN.

It is a great pleasure to be able to say a word about one concerning whom it is possible to speak unreservedly, without fear either of doing violence to one's sense of exact truthfulness on the one hand or, on the other hand, of saying that which might be pronounced fulsome praise. We are all interested in what has been said concerning Justice Strong as a member of this conference, as a friend of the Indian, and as a philanthropist in every service. No man can be all these apart from his general character, apart from the totality of his life. It has been one of my greatest privileges to be intimately associated with Justice Strong for the past nine years. Of his legal talents and attainments others are more competent to speak. Of his great learning in other fields, especially in the field of theology, in which lawyers, as a rule, do not widely enter, I can speak from personal knowledge. Justice Strong was as eminent a theologian, though not so distinguished, as he was a jurist. I have known few, even in that profession which calls upon men to make the Bible their constant study, so familiar not only with all its great principles, but with all its history, and with its very language. I have often said that the more intimate my knowledge of him became the more I felt that he was as nearly flawless as it is possible for a human being to become. You may regard that as strong language; but I use it deliberately, and believe every syllable to be true. Many of you remember his singularly beautiful face, his majestic bearing, his most cordial and hearty manner; and these were true outward indications of the inner man. He was all that he looked. A more humble, more simple-minded, more transparently truthful character it would be impossible, I am sure, anywhere to find. A more simple faith in the Lord Jesus Christ and a more profound conviction of the power of Christ's grace to save the human soul, whether the soul of the savage or the soul of the man who has reached the higher degree of civilization, I have never met, and never expect to meet. In every relation in life, as husband and father, as friend and neighbor, as officer of the Christian Church, as filling one of the highest positions in the gift of a great nation, in political life, as a member of society at the National Capital, Justice Strong stood preeminent. It was this combination of splendid characteristics, this grouping of such great qualities, that made him here at this conference, as it made him everywhere, the force that you knew him to be, the dropping out of which is so distinct and so great a loss to us at the National Capital and to the total force of Christian thought, purpose, and action in this land. At the head of such great organizations as the American Tract Society and the American Sunday School Union, without the slightest tinge of sectarianism, without the slightest show of sectionalism, Justice Strong worked quietly, faithfully, indefatigably, up almost to the last hours of that unusually long life. And while we at the National Capital felt that it was a hardship that he must die away from home, still, if that must be so, I know of no place whence his spirit might more fitly take its flight than from the summit of these mountains, rising majestic from the surrounding valleys, even as his character towered above the characters of common men. He has gone to an ampler place and a greater service—to his eternal reward. May we be able to follow him as he followed Christ.

The minutes presented by Dr. Abbott were then unanimously adopted. Adjourned at 10.15 p. m.

THIRD SESSION.

THURSDAY MORNING, October 10.

After prayer and singing, the morning session was called to order by President Gates, who introduced Hon. D. M. Browning, Commissioner of Indian Affairs, in the following words:

"How the teaching of our Divine Master turns on family life! No wonder that those who have studied this Indian life most thoughtfully for ten or twelve years feel that, to begin with, they must have homes. It is no wonder that we think it worth while to fight, and to fight with some energy, for the breaking up of the tribal idea and the setting up of the home. The legislation that was secured for that end has been tested for some years. We were not foolish enough to believe that it was perfectly wise. Our business committee has deemed it best to discuss the severalty law, what it has done for the Indian, and what we need still to do to remedy its defects and to meet any evils which may have been made patent by its operation.

"The committee has invited the Commissioner of Indian Affairs, Mr. Browning, to open the discussion. It is a source of great satisfaction that Commissioner Browning is with us."

THE OBSTACLES IN THE WAY.

[By Commissioner Browning.]

MR. PRESIDENT, LADIES, AND GENTLEMEN: After the beautiful opening exercises that we have had it is the more embarrassing to me to present, as I have been requested to do, the obstacles in the way of allotment of lands in severalty, because I would rather present the bright side of things.

Before taking up that subject I wish briefly to make one or two explanations. Mr. Smiley has made an admirable report as to the condition of the Pyramid Lake and Walker River Indians, and the injustice that would be done these Indians if their present condition should be changed by such legislation as has been proposed. I have taken that excellent report, and improved the tone of my annual report by incorporating that into it. It appears not as an appendix, but as a quotation; and the attention of Congress is called to it as showing the condition of those Indians, in case there should be an attempt to revive the legislation proposed.

Mr. Harvey, who presented well what he ascertained among the Navajoes, made some reference to the needs of the field matron who is engaged in the work there. The field-matron work has been appreciated by the Indian Bureau and the Department, and we have insisted upon increased appropriations to carry on that work. Until the 1st of July we had the meager sum of \$5,000 for this entire work. Now we have \$10,000, and we are asking for another increase.

The expenditure of this money is practically supervised by a good woman in my office, whom many of you know, Miss Cook; and I believe that it is being well expended for the civilization of the Indians. But Miss Cook has said to the ladies who are interested in the Indians, "You should help our field matron;" and the association of which Mrs. Quinton is president and the auxiliary associations and some of the church associations have been allowed to select practically the women who should be appointed field matrons. Last year to select eight field matrons and pay them their salaries was all that we could do with the appropriation allowed. It would not permit buying horses and buggies, medicines, and other things. If we had done that we could have had only three or four field matrons. These associations have, therefore, supplied these things, and I believe it is a good work. In most instances they have responded cheerfully. It has been suggested that money should be placed in the hands of the field matrons for these necessities. That we would gladly do, but it is impossible with the appropriations we have. Moreover, unless a field matron was a disbursing officer under bonds, Government funds could not be placed in her hands for distribution. That must be the work of the agent.

Coming now to this question of the allotment of land in severalty, it is an important question, and one in which you are much interested. While there are obstacles in the way of consummating what you expected would result at once from the breaking up of tribal relations and having the Indians become citizens and relieved from agency supervision, there are no obstacles that prevent us from continuing the work. Those who believed it could be accomplished at once are doubtless disappointed. Some further legislation is needed, but the allotments have gone on. The reservations must be gradually broken up and tribal relations disrupted.

During the past year allotments have been completed among the Nez Perces, the Yanktons of South Dakota, the Kickapoos in the Southwest, the Siletz Indians in Oregon, and among some of the Chippewas in Wisconsin and Michigan. The work of allotment has progressed on other reservations.

Some of the obstacles in the way of accomplishing what was desired I will state briefly. Much of the land that has been set aside for the Indians is not good agricultural land, suited for farming purposes. In the Dakotas it is good grazing land, but not suited to the raising of corn. While the soil would raise wheat if they had rains, yet about one crop in three or four is as much as can be expected; and these Indians must be made self-supporting by raising cattle. They are making progress in this, even though the lands have not been allotted.

Another obstacle has been alluded to by Dr. Riggs; and that is, when the lands are allotted to the Indians and they become citizens, under the law the lands are not taxable for twenty-five years, and, while they are made citizens and entitled to the protection of the courts, with a right to sue and to have school privileges, these things have been denied them by their fellow-citizens. They have said, "We can not give you court privileges or schooling, for the reason that we get no taxes from you." The law is ample to protect them in this regard; but it takes an extraordinary effort to secure these rights and privileges, because public sentiment is in opposition to the law. This might be remedied by legislation. Where lands are allotted to a tribe of Indians, and there are surplus lands to be sold, have the money arising from the sale placed in the treasury, and such portion of it taken and paid to the municipalities as would be equivalent to the money that would have been raised by taxation.

It would not do to tax the lands of the Indian. If you did, they would soon lose their homes. But with some degree of right the people round them say, "We have

to establish our schools and to pay the teachers and other expenses; and, if the Indians are to come in, we ought to get some assistance in doing it."

Now, there is more shadow of right in this, because a reservation may cover several townships and almost a county, and the expenses must be carried on. I am of opinion that, if the Government from trust funds or other funds would pay a sum equivalent to the amount that would be received from taxation, it would be but just to the people, and would secure to the Indians the rights that they are entitled to.

The supervision of an agent over Indians after they have received their allotments in some cases is absolutely necessary. Some have supposed that, after allotments were made and the Indians became citizens, the agents should be taken away. But the Indian has been sustained by the Government until he is like a child; and just when he is being placed on his feet as an independent citizen is the time that he most needs the assistance of the Department. We have found that at such a time we need to increase the number of farmers and assistant farmers, so that the Indians can be helped to put in their corn, fix their fences, build their houses, etc., and that this should be carried on for three or four years, or even longer, till they learn how to stand without assistance.

The leasing question comes up in this connection. At the last session of Congress the law was changed as to the leasing of land; and it was provided that land might be leased through the Department where an Indian allottee, because of age, disability, or inability, could not personally, and with benefit to himself, cultivate it, etc. While this enlarges the class of allottees who may lease, the indiscriminate leasing of lands has not been permitted, for the reason that it would defeat the purpose of the act providing for allotments; that is, to make a home for the Indians.

Two and a half years ago, when Captain Beck was assigned to the duties of agent for the Omahas and Winnebagoes, he found that the lands belonging to the Indians had been leased by a company without regard to the Department, and that 50,000 acres of very valuable land had been secured by promising to give the Indians a small amount per acre, and that this company sublet it at \$1.50 or \$2.50 an acre in some cases, so that it was a very fruitful source of revenue to the company, and the Indians were being deprived of the use of their lands. Captain Beck gave these men notice that they could not remain; that the Indians, though citizens, could not sell their land, and therefore could not encumber it with leases, unless those leases were made in the regular way, under the agent and with the approval of the Department. This was contested by the company; and it has been in the courts most of the time since, though the decisions have been in favor of the Department, and many of the lessees have been removed. It is hoped that in a little while they will all be removed, and the land restored to the Indians, and that, where leases are made, they will be made through the Department.

Senator Dawes, who is the father of the severalty act, has no doubt had it said to him that the act has not worked well, and that it is almost a failure because of the failure of allotments to improve the condition of the Cheyennes and Arapahoes. It has been said to me that their lands were allotted before the Cheyennes and Arapahoes were prepared, that the Indians did not go on their allotments, and that they were really in worse condition than they were before allotments were made. I do not know whether they knew where their allotments were. It was found necessary to continue issuing them rations, and an appropriation was made by Congress to assist them.

But that condition is rapidly changing, and those Indians are in better condition now than ever before. Captain Woodson, acting agent, has said to them, "None of you can have a money payment unless you go on your allotment and make a home;" but he also agreed that if they would do this he would appoint carpenters to help build their houses, furnish lumber, help the farmers, and put them in a condition to be independent and self-supporting. This he has said with the approval of the Department. He has done his work admirably. The improvement of the condition of these Indians over what it was three or four years ago is marked and very gratifying indeed. The Indian now talks about "my farm" and "my house," and he knows where he lives. The carpenters have assisted about building houses, and orchards are being put out, and in three or four years they will no longer need to be under the control of the Department. That was an exceptional case, but it has been the most difficult that we have had to deal with.

I will also say that among the Cheyennes and Arapahoes the amount allotted an Indian family makes a large farm. If the Indian has a wife and two or three children he gets 160 acres, which makes a farm much larger than an ordinary white man could cultivate himself profitably. The land being rich, it was thought something should be done with it. So Captain Woodson has arranged it that the Indian shall take one allotment and arrange for a home there. The rest of the land that could not be cultivated he has leased to farmers. While the Indian must still work to make a living, in the course of three or four years he will have a well-improved farm to live upon. We have considered this a just thing to do, and to that extent

those leases have been approved, and the work is going on in that way. Where there were surplus lands we have had them leased, and payment has been in the way of improvements, so that after three or four years the Indian will have a good home and no excuse for not remaining on his land.

The most serious obstacle in the way of having Indians become independent and self-supporting is the advantage that has been taken of them by those who have lived around them and some so-called lawyers. They advised the Indian when he has received his land in severalty, that the Department has no control of him, and that the agent has no right to protect him; and they ask him to go up town and have a good time, and buy his goods there and get his whisky when he wants it.

I will call attention to the legislation that has been proposed upon the subject of the sale of whisky to Indians. A bill which was passed by the House at its last session, but failed of action in the Senate, provides that the penal statute prohibiting the sale of whisky to Indians shall apply to all Indians, including mixed bloods, over whom the Government, through its Departments, exercises its guardianship, etc. Some courts have held that an allottee, being a citizen, could purchase liquor. This legislation would prohibit such sales to Indian allottees. I think this legislation ought to be enacted; and, if it meets with your approval, I ask the aid of this conference in recommending it to Congress.

If it could be done, I should advise that some legislation be secured that would give the Department the supervising control over Indian allottees until it may be determined that they do not further need this supervision. The only express authority that it now has over allottees is the control of lands and tribal property. If the Indian has personal property, there is no one to protect him. In some places the people living near want to get his property, and the Indian does not know how to secure his rights in the courts. Lawyers are often on the other side of the question. I feel, therefore, that there ought to be someone to advise him.

These are the only obstacles that I see in the way of carrying on this work, and they are being overcome. The only thing that I see that could be done by legislation is the enactment of this bill in regard to the sale of whisky, and perhaps some provision that would authorize the Department to have supervision over Indians, notwithstanding allotments, for such a length of time—not exceeding three or four or five years—as might be necessary to put them on their feet and in such condition that each one can earn a living.

There might be some system by which the Government can pay to the States and counties the equivalent of the taxation that they would get if these lands were taxable. I am not sure but that would be a proper thing to do. It would make these people feel that they were getting something from the Indians in the way of taxes, and they would more readily accord them the rights of the courts and of attending schools. In a great many places they are deprived of these privileges because the people will not give them to them.

The allotment law is not a failure. The obstacles are not such that we can not go on even without legislation. We propose to give the Indians all the assistance we can in becoming self-sustaining citizens, and we have accomplished it in some places. I thank you for your attention.

LAND IN SEVERALTY.

[By Rev. H. B. Frissell.]

In discussing the possibility of land in severalty for the Indian, it is necessary that we remember that the education of the white is quite as important as that of the Indian. Much of barbarism remains in the white race. Last Sunday, as I met our Hampton congregation of about 1,000 at its afternoon service—the negro, the Indian, and the white man together—I told them that we had there one of the greatest problems which confront this whole country—that of learning how men of different races can live together in peace and mutual helpfulness. The white people of this country have not yet learned how to live with those of other races who have not had the same opportunities that have been granted to them. I have the greatest confidence in the Dawes bill, and believe in urging the Indian on to citizenship as fast as he can go. When the ballot was given to the negro, many doubted its wisdom. Those of us who labor in the South feel that the common school, now as firmly established in Virginia as in Massachusetts, would never have been possible except for the fact that the negro was given the privilege of voting; and, although he has at times been deprived of this privilege, the knowledge on his part, and on the part of the white man, that he had the right to vote, has made legislation possible in the South, which would otherwise have been utterly impossible. I think that some of the Western politicians pay more attention to the Indian question to-day than they would do if it were not understood that in a little while the Indians will become voters.

The Omaha tribe was one of the first to take up land in severalty, and it has re-

quently been brought before the country to show that land in severalty is a failure. But I feel that the trouble is not so much with these Indian people as it is with us in whose charge they have been placed. We have expected too much of them. We have not given them sufficient protection in this most trying period of their history. The agent, you will remember, was taken away from them, and we all rejoiced at the thought that the agency system was about to disappear, for it collected the Indians about a certain spot, caused them to waste much of their time away from their homes, and was, in many ways, most harmful to them. But the difficulty was that, when the agent was taken away, nothing was given in his stead. The old tribal system had previously been broken up, and neither the State nor the county extended the arm of the law over these people.

I remember going on to the reservation the first Fourth of July after the Dawes bill was passed, and meeting some of the old chiefs. A flag was raised, and one after another rose and spoke, and, pointing to the land, they said: "This is our country." We sang together, "My Country, 'tis of Thee," and everything seemed most hopeful and bright at that time. Unfortunately, after that the ladies' association, which had started a hospital, was obliged to give it up, and turn it over to the Presbyterian Church. The mission was burned down, and the Presbyterians were obliged to give up a part of their work. So these poor Indians were left without anyone to care for them or advise them. We thought that the people of Nebraska would step in and look after them. Some of them have stepped in, but not in a helpful way. Around the reservation have settled men who call themselves grocers, but they are really liquor sellers and saloon keepers. They have deliberately set themselves to work to corrupt the Indians, and to get hold of their land as fast as possible, and they have succeeded to a great degree. In the town of Pender, on a certain afternoon, after the Indians had received some money, there were so many of them intoxicated that they had to be carried off in cartloads. This is not strange. The Indians, by the reservation system, have been made mere children. They have looked to the white man for counsel and help. They still go to him. They go to these very men who are trying to corrupt them and to get their land. Altogether, there has come about a condition of things that is most unfortunate. Women are unsafe on the reservation. Dance houses have increased in number. But I think I see, even at this darkest moment, a change for the better, and I feel that their present condition is not so much the fault of the Indians themselves as it is our fault. I wish I could make an appeal to the Presbyterians. The missionary on the Omaha Reservation is a good man, but he is able to do very little. The Presbyterian Church should see that the Omaha Reservation has more help just at this time when the Indian needs help so much, especially the help that the church can give.

Reference has been made by the Commissioner to the law against the sale of liquor. The temperance problem is perhaps just now the most important. Unless we can give the Indian strength to resist the temptation of liquor, the whole race will be exterminated.

As I went over to the Sioux Reservation, where Dr. Riggs has improved the condition of things so much, I found that he had a justice of the peace in his own school; and, although the Santees had been going through the same transition period as the Omahas, it has been accomplished much more satisfactorily because of the influence which Dr. Riggs and his helpers have had upon the Sioux tribe. When the agent is removed, there ought to be some one appointed in his place who shall look after the Indians. It seems to me strange that they have done as well as they have, when we consider that they have been utterly without law.

THE SEVERALTY LAW.

[By Hon. H. L. Dawes.]

The severalty law was both a necessity and an experiment. The Indian was upon his sick bed, and his friends about him were like the physicians about the sick bed of some man nigh unto death whom nothing could save but heroic treatment; and that might kill him. He took the risk of the severalty law, and he has survived in spite of all the adverse conditions which have surrounded him. The severalty law followed the experiment of educating the Indian. Congress had begun the experiment of trying for the first time in the history of the Government to take money out of its own treasury to educate the Indian. They found, however, that something more than mere education was necessary. The Indian could not be civilized or Christianized by mere intellectual training. If he was to become a Christian, self-supporting citizen of the United States, he must have a home. You may train him as much as you please. If he has no home, the more intellectual training you give such a tramp, the worse off and the greater nuisance he will be in the community. The home is the center of all the civilizing and Christianizing forces by which he can be lifted up out of his barbarism into self-supporting Christian citizenship. Accordingly, this medicine that was given him was the furnishing him with a home

alongside of and supplementary to the attempt of the United States to enlighten and educate and train him for the duties and obligations of citizenship. But it was a dangerous experiment. The President who signed that bill said to its friends before he put his signature to it: "This is a dangerous experiment. I do not know but it is a necessity. I have my doubts. I am willing, however, to try it. If the friends of the Indian will stand round him during this experimental period, and hold up his hands, and enlighten him and encourage him, I will sign this bill. But I propose, at first, to select one single reservation of the best quality and of the best kind of Indians; and I will try this experiment on that, and, as it shall work, so will I be guided."

This was in March. I happened to be at the meeting of your conference at the Riggs House in Washington the next day, and told you there what the President said, and I told you, by way of caution and exhortation to a greater zeal, what, in my opinion, were the obligations that that law rolled upon your shoulders and required at your hands. I went home, and was abused by every friend of that law for decrying it in the presence of the public.

Now, what is the matter with the law? Is it not enough to say to any Indian, You may have 160 acres of land for your home? The Government shall hold for you the title to it for twenty-five years. It will covenant to hold it for you and for your use, and for nobody's else use, and no contract that you can make, no tax that any locality can impose upon it, no lease, mortgage, or lien whatever during that twenty-five years shall have the slightest effect on it. Is not that enough? We all thought so. We thought we had enacted civilization on to the Indian. We were like the Dutchmen at Manhattan in the olden time. When they saw English war ships sailing up the bay they met in council and solemnly resolved that the English ought to be, and the same hereby are, conquered, and then went off and lighted their pipes and folded their arms. That is what we did. Now, what is the matter with this severalty law? It has fallen among thieves, and there have not been enough good Samaritans around to take care of it. Why do I say that it has fallen among thieves? It was necessary to put into that law this clause: That, after allotments shall be made upon the reservation the Government is hereby authorized to sell what shall be left of these reservations. The men who buy land of the Indians, just as the Commissioner showed you, saw at once their opportunity. If you can get the Indian set out in severalty, the white men will get the rest of it, and they will not have anything to do but see to it that the rest of it is the best part of the reservation.

Instead of trying the experiment upon one single reservation, as the President supposed it would be, when we came to Washington in December, seven reservations were in process of being allotted; and the poor Indians were crowded out into the poorest part of the land, and the white men were gathering around them, as the eagles round a carcass, waiting for the opportunity to get the best lands. When the attention of the President was called to that fact he ordered a halt; and the Commissioner of Indian Affairs of that day said, Why, he supposed that the object of the law was to set out in severalty all the Indians, and sell at once the rest of their land. We have often heard the question discussed here, How soon would you abolish the reservation? We had heard it urged here that we should abolish the reservation first and then take care of the Indian afterward. Others wanted to take care of the Indian first and abolish the reservation afterward, and not follow the example of the school district in Massachusetts, which resolved that it would build a new schoolhouse on the spot of the old one, and then resolved to occupy the old one until the new one was built. That was the condition here. When that Administration passed out of power and the next one came in, it was the boast and pride of the Secretary of the Interior of that Administration that he had succeeded in opening to the white men more reservations of the Indians than all his predecessors put together. He sent down to the Cheyennes and Arapahoes and Wichitas, and made a treaty with them; and the stipulations of the treaty were that they should give to the United States all of their land that was left after putting them out in severalty. When he allotted them in severalty, as the Commissioner said, I do not suppose that any one of them ever saw his home or knew what the word meant. Why was that done there? It is but a few weeks since I have been inside of that country. I have heard the story. They were allotted lands which a great many of them never saw; and you could not find their allotments to-day without a surveyor, and they were blanket Indians that could no more have been kept in a solitary home than you could keep the eagles of the air without a cage.

How did he do it? He gave them a large sum of money, a million and a half dollars, I have heard, for what was left; and he distributed it per capita among them, and now the Administration which succeeded him has waked up to the necessity of taking out of the Treasury a good deal of money to keep them from starving. That is the way the thieves got hold of this law.

Now, take these Omahas. How much rosy expectation there was in this assembly,

and all around, from the prospect of the Omahas having land allotted to them! And the allotments were made with so much skill and patience and work by Miss Fletcher. When it was done, we turned our backs upon them. They had 50,000 acres of spare land. They had \$90,000 in the treasury, paying 6 per cent interest, and we went off and left them; and the white people built a little town on the edge of their reservation, so as to have the advantages of trade with these men. Then a company was formed to take leases of their land which was allotted them for homes. Why, an allottee has not any title in his land—not a particle. The United States is the owner of the land, and the United States covenants to keep that land for his sole use and benefit. You do not want to give him any courts to enforce his rights. You want to make the United States do its duty. He could not sue a man for taking possession of his land, because he does not own his land. It is the United States land, and the United States is bound, by a solemn covenant, to keep it for his sole use. If the United States will do its duty in the courts of the districts of Nebraska, they will put every one of those intruders off from that land, and put these men back in possession of it. That is what they must do. It is the fault of the administration of Indian affairs from beginning to end. I am not criticising Government officials. I think there has been more fault in that Administration with which I have more affinity than I have with this, and I am glad to hear such encouraging things from this Administration. I believe it is honestly trying to get back to the place from which it ought never to have departed. It should have held to the idea that the severalty act was only an open door to make a home, and that the home was to be built thereafter, and by the same processes by which you are educating the Indians, and with the same care and solicitude; that he should be followed hour by hour until the time of his probation, as specified in the allotment bill, shall have expired, and then pray, as well you may, that he will not fall after that. You will have just as much as you can do at the end of that time. Why, twelve of the twenty-five years of probation for the Omahas are already passed, and to-day they are in a worse condition than they were when they were allotted. You may say what you please about it. I have been there. The poor fellows have lost their land to these land grabbers, who have paid them only just enough to supply them with whisky, and that is all they get for it. They know no more about the duties and obligations and work of a civilized citizen to-day than they did when they began. But a few years ago there came to Washington a delegation of ten, headed by one Daniel Webster, and they came to the Congress of the United States and asked it to undo this act; and I asked Daniel Webster, the chairman of that delegation, what in the world he meant. I asked him if he had no desire to be a citizen of the United States, and have a home and live in the ways of white men. "Oh, well," he said, "it was a good deal of trouble. It was a great deal easier for the United States to take care of them than it was for them to take care of themselves;" and so he begged us to undo it. Do you think the people who feel an obligation to do something to civilize and christianize the Indian have done their duty toward these people?

Now, there are difficulties in the severalty law. One we have talked of a good deal here. Take that county of Nebraska in which this reservation is situated. The Omaha Reservation constitutes a county by itself in Nebraska. It is all peopled by Indians. Under the severalty law the whole county is exempt from taxation, and yet the State of Nebraska is obliged to build their roads, their schoolhouses, their court-houses, and support their courts. Not a dollar can be got out of the real estate there. If they can catch an allottee with a pony, or something of that kind, they will tax him for it a great deal more than the pony is worth. That is the condition of things. It can not exist long. You can not expect that Nebraska will have anything but a cold shoulder for such a condition of things. That was not foreseen in the severalty law, because the severalty law treated of individuals, and expected to take land here and there only as fast as they turned out to be competent men, and to put them in allotments. They never anticipated taking a whole county, and spreading over it the protection of the United States against all these expenditures. Something must be done to remedy that evil or the allottee in the State will never receive anything but unfriendly legislation. Either the United States must take out of its Treasury an equivalent in lieu of this taxation or the funds that the tribes have in the Treasury must be devoted to this purpose. I believe that the Omahas had \$90,000. They came up to Congress after they had been permitted to lease their lands and made such a presentation of their destitute condition that Congress gave them per capita one-half of that sum and promised them the next year the other half.

Now, there are a good many ways to relieve this severalty law of this burden. Take the Cheyennes and Arapahoes and Wichitas. Instead of distributing \$1,500,000 among them, suppose that money had been put into the United States Treasury and the income used for the civilization of those Indians. Would it not have been far better for them? But the policy of that Administration that was to glory in having stripped the Indians of more of their heritage than any other Administration was to

make contracts and divide the purchase money per capita. You can buy all lands of the Indians in the United States if you will distribute per capita the money consideration. Within the last few years \$18,000,000 has been voted out of the Treasury to the Five Civilized Tribes, and a large portion of it distributed per capita among the five nations, for land, by the United States. I have myself written into appropriation bills much of this large sum, and they are poorer to-day than they were before the money was distributed.

Captain PRATT. I call your attention to the fact that every phase of this question that has been touched upon seems full of insurmountable difficulties. Perhaps no man in the country feels it more than I do, stationed as I am at Carlisle, and dealing with children from more than fifty tribes. I realize what is going on in the fullest sense. To me the Indian question does not center in lands in severalty. It does not center in any of the other phases that have been discussed here. It is a question of individualizing, of getting the Indian to stand with us shoulder to shoulder, and to take care of himself, and not to be dependent upon a Department whose particular quality is a perpetuation of itself. I feel that the Indian can be made just as capable of taking care of his individual affairs as the rest of us. You do not need any Department to look after Dr. Eastman or Dr. Montezuma or Mr. Marsden. They will take care of themselves. But I ask you to point out to me a single Indian throughout the length and breadth of the land that has been made capable as these men are by any of the methods that we are dealing with here. I mean outside of Carlisle and Hampton and some of the other training schools, so called.

We have not got at the life and the purpose and the necessity of the situation at all. You hang 160 acres on the Sioux Reservation about the neck of Dr. Eastman and tell him he must stay in the mass of ignorance that he has described, and he would become just what he says you or any white man would become if surrounded by those conditions for three years. I have demanded from the start an opportunity for these men to get out and find out what citizenship was by association with citizens. But no; the Department will not be perpetuated if you do that. And so we have gone on in the same old lines.

Senator Dawes has been showing us that the civilized tribes—civilized! what a lot they are!—have more crime than anywhere in the United States, according to the population—more vileness; and they want to perpetuate that vileness, and all they want is more money to do it.

I said years ago that land was a small part of the question. I never owned an acre of land, and never expect to; and if it costs other people as much trouble as it does these Indians, I think it a dreadful curse. It is a dreadful curse, and the more money you pour into these reservations the worse they are for it. We have pictures presented here that are not true.

Last fall \$50,000 was distributed among the Cheyennes and the Arapahoes; and it was contrived that it should be disbursed at a particular time, when there was to be a county fair. It was advertised all over the surrounding country that the Indians were to be there. There were to be horse races, in which they were to take part. The \$50,000 was paid out in checks—no check upon letting it go for bad uses. There were four or five banks in Reno that would cash them. Gamblers and the vilest men to be found in that vile region were there in multitude. My own boys and girls were there. I have talked with them about it. I know the Indians were brought together from 100 miles away and were kept there a week. They abandoned their farms, and brought their ponies, dogs, and tepees, received and squandered their money, and got nothing but harm from it. It is so always. Giving them money in this way enriches the neighboring white man and destroys the Indian. What we have got to do is to make capable individual men out of them—men who will stand up, contend, and compete like other men; and we can only do this by getting them out among the men we desire them to imitate.

Rev. A. L. RIGGS. Senator Dawes has shown clearly that the severalty act was an opportunity simply, but we have not improved the opportunity. The only unquestioned right which an Indian has to-day—that is, barring minor matters—is the right to be hanged. But the protection of the home—that law which develops the life of a man—is generally lacking. The experiment with the Omahas has been spoken of by several, and it is certainly a case in point; and, being neighbor to them, I can testify to the truth of what has been said in that regard. There is a state of chaos there. There is an utter lack of law; of all things that make home and life desirable. The causes that have worked this lamentable condition of affairs are not difficult to find. There have never been any courts established having jurisdiction over those people. There were some officers elected, but they never qualified. One difficulty has been the lack of means by which the expenses of the courts could be met. Most of all, there has been a lack of that sympathetic advice and continued counsel and leading by which they might have been brought into other relations with citizen life. The very first step was a grave one—the Government abandoned them.

I am glad that I can speak about another field. The same operation began in about the same time at Santee, and we tried to go at it in a different way. We tried to prepare the Indians for their new responsibilities by instruction, and to bring the neighboring community into sympathy with this new order of things. Then we saw to the local organization of the local justice courts at our agency, in order to meet a point which has been spoken of here—the lack of means by which these legal processes could be carried out. We organized a committee of justice to look into the cases that needed attention, that we might find out their rights in the courts of the country, and we were assessed to meet the expense of these efforts. So we have measurably succeeded; and I am glad to say that there is very good prospect that, if the work shall be carried on in that line, we shall be able to report complete success, so far as bringing the Indians into proper civil relations. Our experience there gives us the right to say what is necessary as a practical measure. One thing is necessary: A Government representative on the ground, who should be an agent. Let us abolish the Indian agent entirely, and have a promoter of justice—an agent of civilization. His business should be to establish these people under law, to lead them into the responsibility of citizenship, whereas the perpetuation of the old agency would only defeat our efforts in that line. It takes about six months to convert an Indian agent and make him understand what he can and what he can not do. It would be better if he came with fuller instructions from the Department, so that he might understand that it was his duty to lead these people into possession of their rights. I believe there is ground for hope; but we must have good, practical, common sense, and things must be done step by step. If we are only patient, much can be accomplished.

President MESERVE. We ought to heartily commend the action of the Indian Office for the stand it has taken in regard to whisky. If I were asked what, from my observation, I regard as the greatest single curse of the Indians, I should say the corn-juice of the Western States and the moonshiners' "mountain dew" of the Carolinas.

I was gratified last night to hear what Dr. Hailmann had to say about the desire for electricity for Indian schools. During the four years I was in charge at Haskell Institute I was amused at the way the recommendation for electric lighting was met.

Dr. Hailmann also referred to the need of helping the returned students on the reservations. There is a league in existence with that for its object. Dr. Abbott is the president, Miss Sparhawk is secretary, and Mrs. Fiske is the treasurer. Anyone who wants to help the returned students can do it through this Industrial League.

I was pleased at the reference of Dr. Jackson to the use of the word "native" instead of Indian, in Alaska. Some one said to me that it was a beautiful conceit, when Commissioner Morgan once said that Indian nature was human nature bound in red. There is no conceit or fancy about it. It is true. I am getting tired of hearing about the Indian problem and the negro problem. Let us come down to the homely term of the problem of humanity; for that is what it is—the great broad problem of humanity.

Senator Dawes, in his excellent address, said that many of the Indians do not know where their allotments are. I was in the office of the Indian agent at Oklahoma a short time ago, after the allotting was completed. The agent had a plan spread on the table, and he was trying to show White Antelope where his location was. When you find a white man or an agent finding fault with an allotting agent, you make up your mind that you have a pretty good allotting agent. The allotting agent here had acted wisely. The people found fault with him that the Indians were getting the best lands. That was reversing the ordinary method.

I have here a letter from the present superintendent of Haskell Institute, which I would like to read:

HASKELL INSTITUTE, LAWRENCE, KANS.,
September 24, 1895.

Hon. C. F. MESERVE,
President Shaw University, Raleigh, N. C.

DEAR MR. MESERVE: You no doubt remember that I made a trip through that country in the fall of 1891, and returned to Haskell very much discouraged. My trip this fall was over the same territory and among the same people, but the contrast was so great that I could scarcely believe either the country or the people to be the same. By way of contrast, I will give a general description of the two trips, and then a more detailed account of this year's trip.

In 1891 I found nearly all the members of both tribes camped in a place about 5 miles from the agency, engaged in the ghost dance. This fall I found them living in small camps of two to ten families each, near their allotments, in all parts of the country, nearly all engaged in making hay. In 1891 nearly all wore the blanket or ghostly sheet. In 1895 nearly all of the old people and all, with two exceptions, of the returned students whom I visited wore citizens' clothes. The two were ashamed

when caught dressed in blankets, and immediately disappeared, to return soon, dressed in neat black clothing. In 1891 the drift of the conversation among these tribes was, "What next will the Government do for us?" In 1895 the conversation was about "my allotment," "my farm." And so I might go on making contrasts, but I think you will be more interested in learning about my trip in detail.

I attended the Indian Workers' Convention at El Reno, and met while there a number of Indian young men and women who have been given positions in the service, and are succeeding admirably.

Among those met were Philip Cook, Deforest Antelope, and James Hamilton, former students of Haskell Institute, and Paul Good Bear and Mr. Cornelius, of Carlisle, all employed at the Cheyenne school. After the convention closed, I visited Captain Woodson, United States Indian agent for the Cheyennes and Arapahoes, and made arrangements for an extended trip.

Captain Woodson informed me that since the Indians had taken their land in severalty it had been his foremost thought and his greatest effort to get them to live on their allotments.

In order to accomplish this, the old custom of having them go to the agency every two weeks to get their rations had to be broken up, as that kept them on the road a great portion of the time, and prevented them from doing any work on their farms, if they wished to. Therefore issue stations have been established in different sections of the country, thus enabling them to get their rations nearer home, and leaving time for them to do some work on their farms.

This having been accomplished it was found necessary to have some one to teach the Indians how to farm. Therefore the country was divided into eleven districts, and a white farmer and an Indian assistant appointed for each district.

These district farmers and assistants are expected to teach the Indians of their respective districts how to farm, and assist them in every possible way in improving their farms.

Having gotten this information from the agent, I started on my way to the different districts, visiting first the Indians along the South Canadian. As before stated, I found these Indians very much scattered, a great many of them living on their allotments, others living in small camps near their allotments.

For instance, four families were quite often found camped together on the adjoining corners of their land. A great deal of hay was being harvested, and nearly all of the able-bodied Indians were assisting in some way.

We next visited the Seger Colony Indians. We first went to the Seger School, where we found Mr. Seger as busy as ever sacrificing for the poor Lo. This school is very popular among the Indians, and the building which is just erected is in great demand. When I visited Seger Colony in 1891 Mr. Seger was just completing the plans for the buildings now in use; and although it has been but four years a very great change has taken place.

At that time you might visit the camps and be among the Indians for days and hear but few words of English except from boys and girls who had been away from the reservation to attend school, and even they were afraid to speak English in the presence of their parents and friends. My experience was entirely different this year. I did not visit a single camp in which I could not find a great many children who could and would talk pretty good English; and the parents and friends seemed to be proud of the boys and girls who could talk to me and then tell what I had said. Even old Chief Big Jake, the most nonprogressive Indian among the Cheyennes said, "My children talk white man heap good." The school right in the midst of the tribe is an object lesson, and as the children attend and learn to speak English and to do all kinds of work, public sentiment in the tribe changes.

Of course, this little reservation school can give the children only a start on the road to civilization and citizenship, and a stronger and more lasting force must be applied by the nonreservation school and its auxiliaries—intelligent, Christian people, the church, the school, and all of those civilizing influences which are found in a community like that in which the nonreservation schools are situated—but, certainly, Seger School has done very much in four years in the way of educating the Indians to appreciate education.

Mr. Seger and I visited nearly all of the families in that section of the country, and found the majority of them on or near their allotments doing considerable work.

While on this trip with Mr. Seger we visited the most interesting Indian family that I ever met. When we drove into the camp Prairie Chief, the head of the family, came out to greet us, and was followed by the members of his family, the wife and three daughters, who were all dressed in the camp garment, to be sure, but were absolutely clean.

Everything about the camp was clean and tidy, and, although I was a stranger, I was as warmly welcomed as I ever was by a white family. The father and mother were unable to speak English, but the girls talked for them, and we were soon having a pleasant conversation. Prairie Chief told me that he had planted and cultivated

35 acres of corn, had harvested 10 acres of wheat, and was now making hay, and that he had not made his women do the work, either. He seemed very proud of having done so much, and prouder still that he had not made his wife and children help. Mr. Seger told me a very interesting incident about Prairie Chief which illustrates how their ideas in regard to marriage are changing. Mr. Seger had talked with Prairie Chief concerning the marriage of his daughters, and advised him to let the girls choose their own husbands, and then to be married like white ladies. Meanwhile a buck came along and offered Prairie Chief a good team of mules, worth about \$200, and a team of horses, worth about as much, for one of his daughters.

This, of course, was a great temptation for Prairie Chief, and he went to his Indian friends for advice. They immediately advised him to accept the offer. Prairie Chief almost yielded; but, he said, "Every time he was about to say yes he imagined he could see Mr. Seger peeping over a hill at him, and saying no."

Finally he decided he would not sell his daughters for any number of horses and mules, and said, "My daughter he choose own man, and be happy."

I could write a great deal of interest about this family, but want to take you hurriedly over the remainder of my trip.

I next visited what is known as the Red Moon Indian band, which is located about 110 miles from the agency.

Red Moon was one of the leaders of the Cheyennes when they went on the war path the last time through Kansas. There are about 185 Indians in this band; and they have been looked upon as the wildest, most uncivilized band of the Cheyennes, and until a few years ago have not done any work that amounted to anything at all. A farmer has been sent to teach them. An issue station and a blacksmith shop have been established in their district. This year they have raised about 350 acres of corn, have harvested considerable wheat, have broken, on the average, 2½ acres apiece of new land, and made several hundred tons of hay.

There is no school in the district, but during several months last year a day school was established, and was conducted in a tent or lodge; and the children attended quite regularly.

Captain Woodson hopes he may get an appropriation during the year for a school building for the people. There are only two children in the band that have ever attended school. Of course these people cling to many of their barbarous customs, such as the sun dance; but the progress made by them in the last four years has been wonderful.

Even among these, the most nonprogressive band of Cheyennes, as I suppose, I saw but very few blankets being worn.

I also visited the Watonga issue station and the Indians in that district. At this place I found two of the Haskell Institute students employed and giving good satisfaction. Peter Antoine is the blacksmith, and John D. Miles the assistant farmer. Mr. Coleman, the farmer, says Peter is a better smith than nine out of ten white men, and is a better man than the tenth white man. Therefore he does not want any change.

I found Chief White Antelope, the father of Deforest and Fenton Antelope, in this district; and I do not believe there ever was a father who was prouder of his son than he is of Deforest, who graduated at Haskell Institute last June. As stated in the beginning of the letter, Deforest is employed at the Cheyenne school. White Antelope shows his appreciation of school opportunities by taking his daughter to the public school in Watonga.

He took her almost every day last winter, and says he will do so again this year. He lives about 3 miles from the school, and has to cross the river every day; but those who live near him say he scarcely ever allows his daughter to lose a day of school, no matter how stormy the weather may be. I visited the King Fisher Indians, and among them found Moore Van Horn and his two brothers, Max and John, all working in the hay field, cutting, hauling, and stacking hay, as would white boys.

One of the improvements I noted in the administration of affairs on the reservation was the mode of issuing beef. The cattle are now taken to the issue station to be butchered in the corral instead of turning them loose to be shot down like wild buffalo.

Then, again, the Indians go to the issue station, which is located in their districts, get their rations, and return to their homes. They do not spend their time as they used to in lounging around the agency, waiting for ration day, and then dancing until the rations are eaten. The dance is disappearing rapidly.

It is never or seldom engaged in without the consent of the agent. The Indians being so scattered, and being under immediate control of the district farmers, the dance question is comparatively easily controlled. The ghost-dance is never allowed; and only in rare cases, in the outlying districts and among the wilder bands, do they engage in anything but some religious dance. The whole trip was one of encouragement for me, especially so as I attribute a great deal of the progress to the influence of the returned students.

The old Indians seem to be losing their grip very fast, and the educated young people are assuming control. As they settle on their allotments, the knowledge gained by the young people, while in school, is in demand; and the old people recognize the value of education.

Captain Woodson is doing a great service for the Cheyennes and Arapahoes by compelling them, as far as possible, to live on their allotments. I think it is time now for the individual Indians to be given their money for the improvement of their homes. Of course, the money should be expended according to instruction given by proper authority, and only for the improvement of the homes; but it seems to me that, were this done carefully, the influence of a few well-improved homes would be very great. This letter is being written by a pupil of the commercial class, the new department organized this year. The department gives promise of being a popular one, and very important as a means of fitting young men and women for future usefulness in the world. We have 21 taking typewriting, 13 shorthand, and 10 the full commercial course. Our normal students are doing splendid work, and will, I believe, when they have completed the course, be a credit to the Indian service as teachers. Rose Dougherty entered the normal class to-day.

Wishing you a pleasant year's work, I remain, sincerely,

H. B. PEAIRS.

LAW FOR THE INDIAN.

[By Dr. Austin Abbott.]

I take it that the first thing to be done to improve the condition of affairs is to be not discouraged. You are undertaking to do in twenty-five years—I might almost say in the period necessary to make the allotments—that which in the history of mankind heretofore has always taken not only generations, but centuries.

The genesis of law has always been a slow, painful, and disheartening process, a burden to the souls who have undertaken to accomplish it. Let me illustrate a moment. Moses undertook the genesis of law among the Hebrew people. He had no army, no police force, no treasury, no resources whatever except the moral elevation of his character and the divine guidance vouchsafed to him to meet the natural passions and vengefulness of the people whom he was to govern. "Surely," said the Psalmist, "the wrath of man shall praise thee; and the remainder of wrath shalt thou restrain." The old form of justice was not merely an eye for an eye, and a tooth for a tooth. When the natural desire for revenge had away, maiming was the punishment for insult, death the punishment for maiming, and the murder of the family was the punishment for taking the life of one person. It took at least four hundred years, according to the record of that people, before they reached the time when David came to the throne and declared for good government. The genesis of law is a slow and painful process.

Roman law took still longer to get upon its feet in the world. When Rome held military power over the world, it took four hundred years to bring the barbarians that were under the military power of Rome into a life under the regulations of law.

In Anglo-Saxon and English law the genesis was equally slow and painful. A thousand years ago, or about that time, private war was lawful in England. What does that mean? It means what public war means between nations. If an individual had something which another coveted, it was lawful to take it from him. If there were a feud, it was lawful for either to take the life of his enemy. The beginning of regulated life in England was so feeble that we first recognize it when in 971 the king ventured to say, in substance: In my palace there shall be no private war. If you want to assail your enemy, if one of my dukes wants to kill his rival, he must not do it in the palace. He must go outside. That was the beginning of the king's peace. A few generations went on, and the king's peace was by slow degrees extended. In 901 we find it was proclaimed that every man's house was his castle, and private war upon a man in his own dwelling became unlawful. Afterwards, in 979, it was extended to the churches; but it took generations more before the rule could be effectively established that there should be peace in such spots, and that hostilities and robbery and murder must be committed elsewhere than in those places. Then robbery on the highways was forbidden. Men might steal, rob, and murder, but on the king's highway the king's peace had been declared; and, while it was still not illegal to rob and murder in open fields or in the byways, hostilities could not lawfully take place on these great roads. And a highwayman was one who did not confine himself to private war when in the fields or lanes, but who dared to rob on the king's highway. Later still another law extended this.

After three or four hundred years by this slow and painful process the king's peace at last got itself declared throughout the length and breadth of the land; but that was only the beginning of English law.

Now, the American conception of law is different from that of an external force imposed on men by a superior power. It is a self-regulated life. What is law? It

is only regulated life. Law is the effort of society by social forces to investigate and supply the deficiencies of individual self-restraint. Law is the stockade which society builds to protect the life within. It is the wall which encircles the city. It exists only for the sake of those within. Laws are the bandages and splints which the surgeon puts upon the broken arm, that the dislocated joints may be kept in place while the rebuilding process in life restores the normal, the ideal condition. It is a slow process and a never-finished process, because with the increasing skill, ingenuity, knowledge, and intellectual activity of civilization come increasing frauds, crimes, and offenses which are the results of the ingenuity of man's devices.

Now, what are we attempting to do? The Indians, except the allotted Indians, are still outlaws. They are lawless because they are men without law. To say that the Indian is lawless is not necessarily a reproach to him, any more than to say that a woman is an abandoned woman, without asking, Who abandoned her? Who made the Indian lawless? It is the United States that thus far has denied law to them. If I were to say that the United States was the worst anarchist in the country, you might be startled; but you will not gainsay it when I say that the United States by its neglect of the Indian has maintained, and is maintaining to-day, more anarchy than all the anarchists in the United States ever succeeded or ever will succeed in establishing. If anarchists had discrimination enough—they have not enough, for anarchy means ignorance—if they had discrimination enough to know anarchy when they see it, they would go out to the reservations and enjoy it. A wise statesman said that there were twin relics of barbarism in this country, slavery and polygamy. Slavery has been extinguished, polygamy has almost gone; but the last and the worst of the triplets—for it is triplets, not twins—is the lawlessness and barbarism within the territory and on the soil of the United States, and that is the root that comes out hardest of all.

Now, you are trying—and the Commissioner of Education described it admirably—to make the children of the Homeric age, the men with the spirit of Ajax and Agamemnon, come at one leap twenty-eight centuries down to be children of Christian homes in American civilization. Can it be done? Well, I feel more confident that it can be done after what I have heard in the last two days than I ever did before.

My brother told me the other day the true interpretation of that divine apothegm which sums up human development: He visits "the sins of the fathers upon the children unto the third and fourth generation," "and shows mercy to thousands of generations of those that love Him and keep His commandments." Now, these children of the barbarian, whom thus far the United States has carefully kept in barbarism, you want to bring through twenty-eight centuries, and give them "the mercies which have been shown to you," and to accumulate all these at once, and pour them out within twenty-five years and expect good results. It would seem incredible were it not for the new education which Dr. Hailmann and Dr. Harris so clearly expounded to us last night. Dr. Hailmann spoke of the grand work of woman. This work of woman shows that she is a great addition to the human force of society. In coming forward to take an active and equal part in the affairs of life, in ways which we may not pretend to forecast, different perhaps from those in which men's activity has heretofore been extended, there is coming to be, I believe, a vast accession of the noblest force of human society for the elevation of the poor and outcast, friendless and degraded. The motherhood which was invoked on behalf of the Indians here last night, and its appreciation by officers of the Government in the administration of affairs, were, to my mind, the most cheering indication that we have heard since the Dawes bill was first brought into sight.

Now we must go forward. It may be a question how fast or how rapidly we may approach the goal, but there is no question but that we must go forward. The discussion, it seems to me, may be summed up in four points so far as it has been developed this morning.

First, restraint on alienation. The restraint of Indian alienation on their allotments seemed to be presented as a wise and judicious provision, and I am confirmed in that thought by the fact that we have precisely the same restraint on every white child from the time of its birth until it becomes 21 years of age. Your child or mine can not alienate its property without judicial authority founded on substantially the same reasons of inability to attain the use of the land. Meanwhile the permission to make some alterations seems to be necessary. Would it be wise to allow alienation from Indian to Indian while prohibiting it from Indian to white man? I suggest that as an interrogation point. Would the mischief that comes from a white man's taking the Indian's land result in any serious degree if an Indian were allowed to transfer his land to another Indian? If Dr. Eastman found himself with 160 acres of land "tied around his neck" would not he be just the man to find another Indian to take it off his hands? Would not that utilize the property, secure an income from the inheritance, and in addition be an educating process? I merely make the suggestion.

Second, taxes must be provided for. Look over these valleys. Suppose three-fourths of the people were of a different color from the rest of the people, and with

natural antipathies to them. And suppose schools had to be maintained there, and justice administered, and roads built, and this three-fourths of the people sat still and saw it done, and did not extend a finger to help. That is the situation on a reservation, and it is a situation of injustice. When that is the system you can not expect the rude and self-assertive men of the frontier to sit contented under it or to treat their neighbors as they should treat neighbors. The expenses of highways and all neighborhood expenses must be provided for if the present system is to succeed. Commissioner Browning threw new light on it when he suggested that the funds which came from the proceeds of the unallotted lands should be applied by the Government to the payment of the taxes, and perhaps to enable the Indians to make substantial improvements. But some provision for local taxation is an absolute requisite of any considerable success in the allotment system.

Third, the liquor traffic. The appeal which Commissioner Browning has presented is certainly one we ought to use our efforts to forward. I would suggest that there are several points to be considered. Should not the law go beyond the mere forbidding of selling to Indians? Should it not also forbid selling to allotted Indians and selling on land within the reservation, whether allotted or not, and selling to residents of whatever character? One thing more is essential, and that is enforcement of the law in the spirit of Theodore Roosevelt. I believe more, after all, depends on administration than is generally supposed. I do not know but there may be law enough for a great part of the difficulty, but there is certainly not administration of that law. What is wanted is common justice, local justice, for the small and relatively unimportant controversies and difficulties. A quarrel stops the progress of business. If justice is at hand to deal with it, the current of business is allowed to go on while the contestants have their case reasoned out before impartial men. It is the common justice for neighborhood affairs that seems to be chiefly needed. This needs to be supplied with force and vigor; and if it is thus supplied it will reinforce and reinvigorate all the arrangements of justice for the larger and more important controversies. But the United States pleads a lack of means for this purpose. That must be met in the same way as the taxation. There are abundant funds for Indian depredation claims, and there ought to be enough for the administration of justice and the payment of taxes.

We have a very singular constitutional question now in the air—and I think I may say undecided—as to what constitutes a citizen of the United States. It shows how easily the burden of citizenship sits on our shoulders; that there are hundreds of thousands of people who do not know whether they are citizens or not, according to differences among lawyers. I am inclined to think that the way may be opened for taking the position that every person in the United States is either an alien or a citizen. There are citizens; there are aliens; and there are Indians who are said not to be the one nor the other, just as under slavery the slaves were chattels, and not persons. That is too deep and too far-reaching a constitutional question to express an opinion upon. If it were possible to say that the United States knows no person but as an alien or a citizen, we should have gone far toward the solution of this question. I believe that every foot of soil and every person on the soil should be subject to the jurisdiction of the United States.

I count it a very encouraging fact that we have had the Department of Indian Affairs, the Department of Education, and the Department of Indian Education represented here with such appreciative views of the difficulties and needs of the situation. Can we not look forward as a practical question to the consideration of the question. How soon can the Indian agencies be transferred into or substituted by tribunals of justice, so that local justice shall be secured for these communities, where there shall be guidance in the consideration of sanitary, educational, and other matters of that kind that shall be needed during the remaining period of the pupilage of the Indians? The transformation of the Indian agencies from the character of a branch of the Interior Department into the character of tribunals, with the functions and duties of magistracy, in relation with the Department of Justice rather than with the Interior Department, and with administrative powers, may be a practical solution of this question.

I would gladly see a larger measure of justice, a more complete set of courts, at once framed and set in operation; but that is perhaps hardly to be expected immediately. It ought to be done, but we have not yet succeeded in the attempt.

There are a number of small reservations that perhaps might at once be merged in the great mass of citizenship throughout the country. They have not attracted attention because they are so orderly, but every step of this character lessens the area of noncitizenship and lessens the area of lawlessness, and tends to expand the domain of American law over all the country; and that is a step in advance.

But we must not forget that, while the Indians have less law than the white man, they need more law. If there should be any difference, it should be that the Indians should be provided with more safeguards than even the white people enjoy.

I should add that this subject is one involving great difficulties. It is a matter

requiring deliberate consideration. When the American Bar Association met at Detroit, resolutions were passed forming a committee of the association on Indian legislation; and the committee of this body may act in consultation with them in proceeding on the same lines toward securing common justice for the Indian and the administration of law.

Adjourned at 12.45 p. m.

FOURTH SESSION.

THURSDAY NIGHT, *October 10.*

The conference was called to order at 8 o'clock. President Gates read the following letter from Bishop Whipple to Mr. Smiley:

FARIBAULT, MINN., *September 12, 1895.*

MY BELOVED FRIEND: It is a very great sorrow that I can not be at the Mohonk Indian Conference. The general council of our church meets in Minneapolis, October 2, and will continue most of the month. As the bishop of the diocese, I can not be absent. There are many, many things about which I longed to confer with my brothers.

1. Is it right or just for us to attempt to relieve our consciences of the guilt of past neglect by thrusting the Indian into citizenship, and saying, "Sink or swim"?

2. Is there any possible way to protect these poor brown brothers from the curse of the fire water, which is worse than ever before?

3. Ought not Congress to provide for administration of law on reservation by making the agent or someone a stipendiary magistrate?

4. Is there any remedy for the leasing of Indian land to perpetuate the old curse of heathen pauperism?

5. Is it not a solemn duty we owe to them to prevent the alienation of their land? I have recently visited our Indian missions at White Earth and at Birch Center, and saw much to make me thank our heavenly Father. Many of these Indians show in their lives that "God is no respecter of persons"—that the gospel is for them, as for us, the good news of God. I send you a tract which I published thirty-two years ago.

With love, yours, faithfully,

H. B. WHIPPLE.

A. K. SMILEY, Esq.

The following message from Bishop Whipple was also read:

HOUSE OF BISHOPS, *Minneapolis, October 7, 1895.*

May our Father guide all your deliberations for his wandering brown children. Much blessed work has brought rich rewards. There is no mission work of any branch of the Church of Christ which has had a more blessed harvest. It has brought richer rewards to those who have labored for their brother man. The passion for humanity is the only passion worthy of us; and when we find Christ we must find our brother also. "Ye shall not see my face except ye bring your brother also." Pardon me if I say it, I fear that we are approaching a grave crisis; that this untutored child of nature needs and must have not only the hand of Christian brothers, but he must have the strong arm of the Government to protect him. In the past, unscrupulous men have used the Indian as a key to unlock and rob the public Treasury. Now they will, by evil influences, by the deadly fire water, by selfish greed, rob him of all which makes life dear. I made a few suggestions of topics for your consideration to our dear friend, Mr. Smiley.

With a heart full of love for you, my brothers and sisters, and sending you my loving greetings, I am always, in the bonds of loving work for our Master,

Your friend and brother,

H. B. WHIPPLE, *Bishop of Minnesota.*

To the MOHONK INDIAN CONFERENCE.

A telegram was received from the Secretary of the Interior, Hon. Hoke Smith, saying: "Have hoped to attend the conference. Regret very much to find that it is impossible for me to do so."

President Gates invited Mr. Herbert Welsh, of Philadelphia, to address the meeting.

THE HOPEFUL FEATURES OF OUR WORK.

[By Herbert Welsh.]

I deem it a great privilege to have the opportunity of speaking a few words to you upon a question which has occupied the greater part of my time during the last thirteen years; and I want, if I can, to emphasize some of the hopeful phases of this problem—of the work which we of the Mohonk conference, a body of people repre-

senting various churches and various lines of work, have undertaken to do. I wish to preface my remarks by this thought.

My first interest in this question was created by what I saw with my own eyes, what I heard with my own ears, among the Indian people of Dakota. I, for one, would never have dared to throw myself into this work as I have done, excepting for one strong belief. I saw before me men and women and children who by the power of the gospel of Jesus Christ had been lifted out from the very heart of barbarism, and had wrought in them that greatest of all miracles, the creation of a new and holy character. I know that many who have been so appealed to have failed to hear and receive that message, that many who have begun to walk in that new way have fallen from it; but, notwithstanding, there remained at that time, and there remains to day, the one great fundamental ground upon which a true man or woman can build in this work—the actual knowledge that individual character, the individual soul of the Indian, has been redeemed by the power of Christian civilization. I care not if all other experiments for improving his welfare be abolished. Provided that one great fact of the essential part of him being redeemed by that power remain, it is sufficient warrant for everyone of us to continue in this work and to put in the very best efforts we are capable of making. In no way can we more truly strengthen ourselves for our long, difficult, and as yet half-completed task than by looking at this crystalline truth, that character has been redeemed by the power of civilization and the gospel of Jesus Christ.

Now, if we look at every phase of this question, I think that we shall receive an encouragement capable of appealing to any intelligent man. One of the great purposes of this conference was to take the mechanism of the Government which was charged with the duty of dealing with the Indian and put to it the purest principle of administration which it was capable of receiving. We found the Indian Bureau controlled by that false principle the danger of which many great statesmen of this land, of whatever political party they might be, have clearly discerned—the disintegrating principle of spoils as the motive of action rather than the true American principle of merit and love for the country. We found that the spoils policy in appointment to office had seriously affected our Indian service. I shall not waste time by referring to details; you know the main facts. You know that with every change in administration there was a change of the men and women who were to do the work of civilizing the Indians. You know what chaos and loss of valuable experience this method of appointment wrought. But, thanks to the work of this conference, thanks to the aroused spirit of the people of the United States, our appeals have been heard. In the Indian service at least the strength of the spoils system has been broken; and I think we may thank God and take courage.

To-day there are 700 places which by act of President Harrison were removed from the grip of spoilsmen and placed under the merit system by having the civil-service rules extended to them. How great a victory was gained you can imagine, or of it you can convince yourselves if you look into the facts. Think what it means to have established in the service that merit proved by some reasonable test shall be the means of admission and by which places shall be kept rather than that a political pull—favoritism—shall put a man in.

If you look back over past years you will see that that great principle has steadily advanced; and with it have come substantial blessings to the Indian service. It has been my duty as a member of the Indian Rights Association to act often in a critical spirit in reference to each administration. Blaming officers of the Government where removals or appointments were made in violation of the merit system, I was obliged to state the facts; and I think, therefore, it is a matter of especial congratulation that we see how great is our present point of advance. General Morgan was ardently enlisted in this civil service reform as opportunities opened to him, and he remained firmly convinced of its importance. Him we can thank for the great influence for good he exerted upon the Indian service. He gave a tremendous impulse to the cause of Indian education. He prepared the way for Dr. Hailmann's work, which has been in the same direction. Who could but admire that humane philosophy which ran through Dr Hailmann's address, to which we have just listened, so tender and so true—the philosophy which consists not simply in theorizing, but which is being carried out in actual fact, making of the boarding-school matron not an ordinary routine officer, but a tender and open-hearted mother to the children under her care? I choose that only as an illustration. You could see how that humane spirit which characterizes him is running through the Indian school service, and is blessing it.

Then look at the Indian Commissioner's work. I am in a position to know something of it. I have not failed to criticize when criticism was necessary; but who could have heard Mr. Browning's statement and not feel the sincerity of his interest in the Indian work? Who could fail to see that in depicting difficulties facing us, which we all acknowledge and regret, as the question of leases, of liquor, of citizenship, of taxes which the Indians should pay, by some means, for the privileges of courts and other elements of civilization—who, I ask, could fail to see that Com-

missioner Browning was looking in the statesman's spirit, which proposes remedies fitted to bring relief, at the work before him? It is a great gain when we have an Indian administration, an Indian Bureau, which is coming into actual contact and sympathy with the people of whom we are the representatives. Do you not appreciate what an advance there is in this? And, after listening to Dr. Abbott's lucid description of the slow way in which any true advance is made in the progress of law, do you not feel rather encouraged than discouraged by the slowness of the advance? It is slow, but there is always advance.

Let us take the darkest spot which seems to face us—the apparent failure among the Omahas. That has taught us a lesson. We have seen that it is possible to make the step out of barbarism into the new life too quickly, that there has been a serious loss among the Omahas; and I think if you look at the Omaha question by the experience we have acquired, you will be ready to say that the failure consists in our failure to build up moral and Christian character among these Indians by which to meet the great strain which has proved so fatal. I do not see any difficulty for which there is not a possible remedy. I see the best ground for a feeling of encouragement on our part. Not only does Mr. Browning show that he looks on this question not as a partisan, but as an American citizen, but the Secretary of the Interior also, whose acts I have had an opportunity to follow, has steadily adhered to the merit idea. This characterizes his policy. During the past year there have been changes in the position of agent at four of the agencies. Two military agents were removed, one because he desired it, the other because satisfactory work had not been done. In these cases the changes that have been made have been made in accordance with the merit system of appointment. In two instances subagents were advanced to the superior position of agent; and in two cases former agents, as I understand it, one a Republican, the other a Democrat, were appointed. I ask if those facts do not show a solid ground gained.

It is true that we have to face a merciless greed on the part of men, even in the Senate of the United States—men who will consent to become the agents of scamps who would rob the Indians. We have to face the iniquitous greed of men who would destroy the Indians by whisky, which the Delaware Indians so significantly called the “devil's blood.” How are we to accomplish our purpose? Not by taking one means of civilization alone, but by taking them all—taking the work which Captain Pratt is doing, that which the missionaries are doing so nobly in the field, taking the work of these faithful women who have labored to create an Industries League to meet the wants of the Indian for remunerative occupation, and particularly to care for and guide the young Indian men and women brought back into the field after their school work is over, and so on through the whole chapter. Take all these lines of work, and never lose courage, never fail to believe that Christ is the great power in the world, that he is using them all for his purpose. It means the inspiration of all our civilization with the Christian idea, the pouring of the water of life through all agencies open to us—physical, intellectual, and spiritual. This is what we have to remember to do. As there may be dark spots appear, which dim the brightness of our hope, we should not allow them to discourage us. They should only fire us with new zeal and hope. Past failures should only make us more wise to meet the difficulties of the future. For, after all, there remains to us the grand work of going out to seek these sheep who have wandered wide and far upon the mountain, in the spirit of the Master seeking to find them and bring them back into the fold. I think that the different principles that have been presented can be harmonized. Some have told us that the reservations must be abolished, that they are bad. That is true. But we can not press that with undue haste. Let us abolish them by education, by selling the land unnecessary for the Indians' use. Let us press forward that great idea; but let us guard and help the Indian at every step, just as we should, as parents, guard our growing children from the temptations of the world, until they are strong enough to stand against them by their own power and by the dignity and weight of their own character.

I beg you to feel no sense of discouragement. This question is intended to bring out the truest part of our nature, to lift us to a higher plane of self-sacrifice, a nobler intellectual atmosphere. Remember that the civilized Indian must be composed of a redeemed body, a redeemed spirit, and a redeemed intellect. We ought to appeal to him in all these ways, and by every holy, true, and wise agency, not disputing too much among ourselves as to which method is best. Let us recognize Christ as the great head and power of all, Christ the inspiring spirit; and, as we lose sight of ourselves, going into the wilderness, pray, as he did, for the rescue of those brown brothers who have wandered into it, and are lost.

Miss Angel Ducora was introduced as an art student from Smith College. Her remarks were mainly confined to answering questions. The following is the substance of what she said:

MISS DUCORA. I feel very grateful for the kind resolutions that you have passed here with reference to my people. I have been asked where I secured my education. I went first to the reservation school, but I must confess that I spent a good deal of

my time there running away. If they had taught me drawing, I do not think I should have run away. Afterwards I went to Hampton, where I was very contented. For three years I have been studying art at Smith College. When I get through I mean to teach wherever I can get a position, either East or West, among Indians or whites. My course at Smith College has been drawing from the antique casts, still-life studies, oil and portrait painting. I prefer landscape painting. I have found pleasant associates and kindness in college.

Mr. Edward Marsden, of Alaska, was invited to speak by President Gates.

Mr. Marsden prefaced his remarks with a sketch of Mr. Duncan's work in Metlakatla. As the story has been previously told in the Mohonk Conference it is omitted here. Mr. Marsden continued:

In 1887 we left the region of country formerly occupied by us and came into Alaska for the sake of freedom and an opportunity to worship God according to the dictates of conscience. Since coming into Alaska we have been recognized as citizens of the Republic. The first thing that we did was take the oath of allegiance to the United States Government. The 7th of August is our Fourth of July. Mr. Duncan, who was in the United States, notified us of his coming. I was then a steamboat engineer, and took charge of the steamer that carried us back and forth to our new home. On the 7th of August a ship came from the South, bringing Mr. Duncan and many American passengers. He told us to put up a flagstaff. We did, and gathered around it. In a few words he told us of his work in the United States and of your sympathy. He was followed by Mr. Dawson, the Commissioner of Education. He was patriotic in his speech, and I can remember how our people cheered, and though it was in Alaska the thermometer of the race went up to two or three hundred degrees. A new spirit was put into our people. Then the Stars and Stripes were unfolded, and were slowly drawn to the top of the mast. The flag was given us by friends in Philadelphia. It was one that had been used in the Independence Hall of that city. While it was going up Mr. Duncan said: "Stars and stripes—stars for the friends, stripes for the enemies. Wherever this flag floats the powerful arm of the American Government can reach those under that flag." Then we all joined in three tremendous cheers to the flag. Thus our exodus was made in 1887. The great principles that we contended for were like those of the Pilgrim Fathers, who left their homes in England and came to this side of the ocean for the sake of liberty and freedom to worship God according to the dictates of their consciences.

So we left our old homes, our church, our hall, our industrial establishments, and began life in a new place. But the things that we gathered together were not enough to protect us. A number of us had to live in tents in an Alaska winter. We had to endure a great deal of hardship. But, in spite of all these things, we have been very proud to be American citizens. When, in May, 1894, I stood in Marietta, Ohio, and took my final oath of allegiance to support the Constitution of the United States and to stand by the laws of the country, and, if necessary, to protect the Constitution under the flag, I was proud to be an American.

This, then, is the way my people came to be in the United States of America. I have been requested, since I belong to the full-blooded sons of America, to give to you what I consider the things that would help to solve the Indian problem.

1. The Indians are not one people. There are really fifty or sixty different tribes. What you do for one tribe may not work in another. How do you solve the heathen problem? One must be a Christian himself before he can go to make Christians. Take this in the industrial world. If you wish to teach anyone about a steamboat engine, you yourself must be an engineer before your teaching can be trustworthy. If I want to convert others, I must first myself be a Christian. Too many incompetent workers have sometimes disgraced Christian work.

2. The only way by which you can reach those who are below you is to take hold of them and pull them up. The majority of the heathen are way down. You can not reach them unless you go down where they are. Take hold of them there, but do not yourself lose the Christian principles that you have received. Take hold of the principles with one hand and hold the heathen up with the other. "Compel them to come in", the Bible says.

3. Preach the gospel in its purity and simplicity. We do not want theological discussions. They are far from us, though they may be right enough when we get to your level.

4. Do works of charity; but, let me warn you, be careful. The same loaf of bread that might help one person might pauperize another. Be careful; exercise thought; put on your thinking cap when you take an old coat or a sack of potatoes and go out to do a work of charity. The same thing that might help one might degrade another. The works of charity are a great thing, but they must be done carefully.

5. Education. Let me distinguish here between education and Christianity. Christianize the adult heathen first and then afterwards educate them. With the children do the reverse: educate them first and then Christianize them. But here, again, let me warn you to think. Education is a great thing if done in a right spirit, in the right way, and by the right means; but without these it may make people go back to the old blanket.

6. Give them industries—the kind that will lift them up. I am proud of being a steamboat engineer, and that I can also turn my hand to many difficult things, for I have some knowledge of eighteen different trades. Give my people, then, industries.

7. Give them pure social enjoyment.

8. Give them law. It is a small word, but under God it governs the universe, and under the Government it governs the nation. The Government of the United States is "for the people, of the people, and by the people." But the people is made up of individuals. Each one must learn to be self-governed. Let the teachers teach the Constitution of the United States, and that the laws of the United States must be obeyed. But when I have the law in myself, I am much better protected than when Congress passes special laws to protect me. Make them, then, self-governing. The simple knowledge of the laws of the United States would help a great deal in keeping our Indians orderly and industrious.

President GATES. I believe it is true that we have no men truer to the Constitution than our full-blooded American citizens.

Dr. Eastman was asked to speak of his special work.

ADDRESS OF DR. EASTMAN. /

A little over a year ago I was in my office, busy with professional work, when somebody knocked. I opened the door and a gentleman entered—a representative of the international committee of the Young Men's Christian Association. He said that he had come for my advice in a special work for the Indians that was going to be undertaken by the international committee. When he had told his plan, I said: "By all means do it; do it. I know something of the Young Men's Christian Association among white young men, and I know it is work that will be helpful to the young men of my own race." Before he went away he asked me if I would undertake this work. I reminded him that I had a profession, a wife and family, and that it did not seem best for me to undertake it, and that I could not do it anyway unless my wife would consent. He went away; but, after three months' thinking and studying, it seemed best to undertake it, for I believed it was peculiarly adapted to our young men. I felt that we could reach one young man through another, and so finally arouse a strong sympathy among the Indians with one another—a healthy kind of sympathy. We could also awaken the old idea that no man can be a man without sound muscle; that no warrior can be a warrior, no hunter can be properly a hunter without good, sound muscle. That was the idea of the old days. We can revive that. It has all gone from us. I have not found such a man in all my travels. Their muscles are flabby. Their nervous system is in such a state that they can not do any sort of physical work, nor can they do mental work. Their excessive use of tobacco, and their drinking and carousing; their nights of sleeplessness—these have conspired to wreck their bodies.

Now, here is an association in which a young man can be brought to realize that he should respect his own body. He must realize that every muscle in his body is his, and he can use it to great advantage if he knows something about it, and that if he injures one of these muscles he is going to suffer and feel the result sooner or later. Body, mind, and soul are closely related; and here is an avenue by which we can touch his heart.

The Indian is Godly—superstitious, if you please to call it. He believes in his muscle. He believes God gave him that above all things. He does not think much about the quality of his brain; but in the old days a good stomach and a strong heart were thought necessary, and there is a good deal of truth in that nowadays, too.

I have been moving about among the young men of the Sioux in several places in Canada and the Indian Territory, and have talked with the young men where I could get them together. There have been some associations among the Sioux, among the Presbyterians and Congregationalists, but they have been closely connected with their denominations, and they have been local in character. There have been plenty of St. Andrew societies among the Episcopalians, but they are attached to that particular church. These different young men's societies do not sympathize with one another.

My method is to meet the young men and call their attention to Bible study, and try to arouse their sympathy for one another. I also talk simply of their bodies; how to keep them clean, pure, and to take care of them so as to make the most of them, warning them of all the evils that they blindly go into, which destroy their bodies as well as mind and soul. I tell them that they must each one not only be a member of this association, but each is responsible for the conduct of his brother. I teach them that it is their duty to get young men to join the society, and increase their number and work.

Last winter I arranged my dates far ahead, sometimes two months; and on one occasion I found that, to keep my appointment in February, I had to ride 27 miles. It was severe weather at that time, and it seemed almost impossible for me. There were dark clouds, and the snow was falling, and it looked like a blizzard. But I trusted in the fact that I was engaged in good work, and started. I took a young

man with me who was supposed to know the roads. It was very cold. The snow was drifting, and we had a hard struggle to reach our destination. We came an hour behind time to the little log house; but there I found 35 young men waiting for me, and singing to try to keep up their spirits. They knew that I was not going to disappoint them. Some of my best preaching has been about going to bed early, but it was rather late that night before we parted. I told them that they had been faithful, and I was strengthened by their faith; and I enjoyed that meeting. When we came out of the log house the blizzard was worse, and many of these young men had to go from 1 to 4 miles to get home. This shows that they are interested in this kind of work.

We have now somewhere about 42 associations, and many of these are in active work. My purpose is to keep each young man strong in his own church, whatever that church may be; but in our association he must not recognize any denomination. He must not think of one brother as Baptist, another as Methodist, but all must be simply brothers.

I might refer here to an address that was made to the Indians by one of their number, who said that in the old times, when the snow was three or four feet deep, they used to travel on foot for miles to kill somebody—maybe a poor woman, maybe an innocent child. They endured the severest cold, rains—everything. "Now," he asked, "why should we not go twenty-five miles to kill one of the devil's attributes, if we can?" That shows something of the ideas which the people have. All the evidences are in favor of these associations. The Indians themselves see that they are not only for the welfare of their bodies, but that they lead to higher things. So we find the work growing. It may be made an effective, practical influence in civilizing the Indian; but it must be carried on carefully. We must make it just as simple, practical, and pure as possible. The Indians must learn that they can be Christian in play as well as Christian in church on Sunday.

The international committee forced me into this work, and they have told me that I must come East and help in raising the money for it. If I fail to raise the necessary means, the work has to be dropped.

Dr. Carlos Montezuma was introduced by the President as having been found on a battlefield when a baby, and bought for a pony by a photographer. He was educated in Chicago and the East, and is now resident physician at the Carlisle School.

ADDRESS OF DR. MONTEZUMA.

It is my belief that you may pour out many millions of dollars on the reservation, at the expense of the Government, and still not be able to civilize the Indian. You may build day schools on the reservations and keep the Indian from outside enlightenment, but you will never have him civilized like yourself. Nor can you give him a patch of land, 160 acres, more or less, and separate him from the law within the State, and within the United States, and civilize him. I never was aided by the Government one cent. I never was in a Government school. Since I was 10 years old I have had to make my own way. Captain Pratt has not loaded me to come here and fire at you. He knows that I stand independent. If you want to civilize Indians, I believe the fundamental idea is to have them with you side by side. Do not say that it will take years and years to bring them up beside you, for Dr. Harris has told you that you have made a bridge which they can cross and stand side by side with your own sons and daughters. You give a savage, ignorant, uncivilized Indian 160 acres of land and protect him for twenty-five years! You had better protect the white man instead of the Indian, or at the end of that time the Indian will be minus the land. Land was allotted in Wisconsin years ago; but you find the Indian houses occupied now by the white man, and the Indian is in the woods. It is absurd to give him a patch of land and hide him and expect him to carry on that land like yourself. You must place my daughters and sons with your sons and daughters. As long as you hide them, they can never be civilized like you.

It is natural that whisky should come into the reservation. You can not help that. You can not help it in your own States. What can you do, then, on a reservation? When I am on a reservation gathering children, the employees tell me that they do not expect to make Indian children into doctors or lawyers. I tell them that the object of Carlisle is not to make doctors or lawyers, but to prepare them for any future. The only way of salvation for the Indians at the present time is to come in vital contact with white Christian civilized people.

Rev. Thomas Riggs was introduced.

ADDRESS OF MR. RIGGS.

I have lived all my life among the Indians, and I believe that we can grow men among the Indians as well as anywhere else. I believe it because they have grown up there through the influence of the gospel. It seems to me there is no reason for discouragement in any Indian work. I have always felt that it was a grand good thing to be an optimist, and I believe that the pessimist has no business in India.

work or anywhere else. Within the last twenty-five years we have made a wonderful advance. When I went out there twenty-three years ago, one of my Indian friends said to me, "When your hair gets longer we will carry it off to the Black Hills and dance round it all over the country." I had many such friends at that time, and they all wore the blanket and painted. To-day you will find a wonderful change. Take my word for it or go yourself. What business, then, have we to be discouraged?

It has always seemed to me that there were two things to look to carefully in this matter. One is the building of character, bringing out the individual. Build into the man *the man*. The other thing is to back him up with a friendly, sympathetic backing. In the experiments that have been made in the matter of allotted land in severalty, one of our failures has been along this line. We have not backed the Indian up sympathetically.

A little more than twenty years ago there was an attempt of this kind made with the Santee Sioux. They received land and went off to live independently. They occupied those lands; and, would you believe it, they did not have one encouraging voice—not one. I almost question whether our missionaries encouraged them. I was a mere "kid" then, not able to give much encouragement to those Sioux. It was seriously proposed that they should be brought back by force. But the Government commenced to help and to overdo the help. A few years later, twelve years ago, there was an effort made on the part of the Missouri River Indians to take land in severalty and become homesteaders; and I took two men to have them naturalized, and they took out naturalization papers. That seemed to be the only way. They must come in as if they had come through the custom-house at New York. The movement went on, and quite a number of families took homesteads; and, would you believe it again, not one word of encouragement was given to them—not one particle of sympathetic support was given by our Government officials. The Department did everything possible, but no one on the ground representing the Government took any sympathetic interest in the matter.

Only a few years ago a number of families were settled on Bad River on ceded lands, by the action of the Department, a special officer being sent out to locate them 100 miles from the agency. They made a petition that they might have a subagent. A subagency was finally established, and when he went out there he asked whether they did not want to have a money annuity given instead of rations, and they powdered over it. Finally, they were told that it would be better for them to leave their allotments; that the best thing they could do would be to go back onto the reservation. That was said to these men who had made a step up. They were told that if they would go back onto the reservation they would have wagons, horses, and everything necessary given to them. This sort of business has been going on. We have not given them a sympathetic backing when they have tried to make a step forward. They have a hard time in becoming citizens. The communities have been loath to accept them. I have gone to the police authorities with Indian voters again and again, and sworn in those voters. I am glad to say that persistency has triumphed. In one township there is no question but the Indian can go to vote if he is properly registered. A small proportion vote so far. I regard the success as very good under the conditions.

Question. Is the sentiment against the Indians in your community?

Dr. RIGGS. Not as a rule. They want to make as much out of them as they can, as they do out of everybody else.

Question. Are they building more houses?

Dr. RIGGS. Not in our locality.

Question. Have you had to shut children out of your schools for lack of appropriations?

Dr. RIGGS. Yes. We have had to cut down about one-half for lack of support.

Mr. LYON. I once went into a bank out West and saw a number of Indians there in the bank. I asked the officers if they loaned money to these Indians and gave them credit. "Oh, yes," they replied, "we lend as quick to them as we would to white men; perhaps a little quicker. They always pay." I went into a store and asked, "Do you trust these Indians?" "Yes," was the reply, "as readily as we trust a white man." I went over the reservation with Dr. Eastman. It was about harvest time, and I was delighted to see the stacks of grain and the improvements in the farms. I think farming is a very good thing. Indians from 25 to 50 years of age do not like to go to school, but they should be entitled to instruction in industry. Now, does Dr. Riggs think that the Indians would be more willing to take land in severalty if they had somebody to teach them?

Dr. RIGGS. Yes.

Mr. LYON. It is my impression that we ought to have more farmers and fifty times as many field matrons. I have never heard of any civilization that maintained an Indian that did not have an industrial and agricultural foundation to rest upon. It is almost impossible to find degradation where the hammer and the plow are constantly used.

Mr. DAVIS. Have the Flandrean Indians received their titles for their lands?
 Dr. RIGGS. I think they have. It took some time, for you know the mills of the gods grind slowly.

Gen. O. O. Howard was asked to speak about the Bannocks.

ADDRESS OF GEN. O. O. HOWARD.

I have visited the reservation of those Bannock Indians two or three times. They had some difficulty on their reservation, and they broke away from it and killed many people. They stirred up the Pintes and carried on war with them for almost a year. I rode after them that summer about 2,000 miles and carried on the war until it ended. They were at last conquered and placed upon the Yakima Reservation. Most of the Bannocks who took the field were destroyed. Some few got back to their old reservation and have been there since. As a rule, they, the remnant, are peaceable and well disposed, but not far advanced in civilization. We must take under consideration what is presented here in this case; that is, the antagonism between the United States treaties and the local authorities of Wyoming. It is a thing that may come up again and again. If the agent in command had been requested to send an escort into the country while they went on their hunting expedition, there would have been no trouble, because those people would not antagonize the United States so directly; but they would do it indirectly by bothering the Indians. We have been told that the disposition of the white men in the vicinity of the Indians is bad, wicked. That is not quite fair. There is hostile sentiment and there are men who are ready to get anything they can either from the white men or from Indians. When I was going through New Mexico, I found people very hostile to the Apaches. General Grant wanted to have peace made, and I was sent for the sake of securing peace. It was my second attempt with Cochise's band. I got hold of the only white man, before that visit, spared by that tribe. I found that the existing sentiment was a disposition to kill the Indians that I had with me. But I met the people, talked with them, and reasoned with them about it. I said, "Give us an opportunity to try the 'peace policy.'" They still denounced it. I said, "It is the work of the President of the United States. I come with full authority. Give us a chance to try it." When I went away, they treated me better than when I came; and they did not hurt my two Indians. Later I recall a single incident. I came across a party of prospectors, some of whose friends had been killed by the Indians. One of them swore he would kill my Indians. I stepped between them, and said, "All right; shoot me first;" and he turned away with a hot oath, and we went on. Those two Indians were so bound to me and had so much affection for me before we got to the reservation that they were a protection to me when I needed it.

In 1875 I went to Alaska and visited seven tribes of Indians after I passed our own border. I think in every single tribe the Indians entreated me for teachers. Western Christians combined with Eastern to send them. How came they to know about teachers? They knew the work at Metlakahltla. Mr. Duncan began his work by the conversion of a few men. They were thieving, drunken, wicked; but they were all converted and all civilized. We visited the Indians at Fort Simpson, near Metlakahltla. One woman from Fort Simpson was converted, having fallen into good hands in Victoria. When she went back she could not rest until they had sent a missionary there, a Mr. Crosby. Nearly all the Indians were led out of darkness into light. When I came here yesterday I spoke with a young man who shook me by the hand. "Who are you?" I asked. He replied: "I am an Alaska Indian. I have heard you speak there." It struck me with astonishment. Was it possible that an Alaska Indian such as I saw could talk to me in my own tongue? It delighted me. It shows that work is going on in the right direction. What we need is to change the purposes of a man—to change them radically. What has been said with reference to young people and old people is true. Bishop Whipple would tell you the same thing. With the old you want to change their nature, to preach the gospel of peace in the simplest way; but with the young you want to take the opposite process—educate them, increase their intelligence, and bring them as we bring our own children out of darkness into light. We must get the children into the right way, and give them right purposes, whether they belong to one race or another.

The Indians have intrinsically, naturally, many good qualities. They keep faith. If they say they will do a thing, they do it. That is a good basis on which to build religion. There are three distinct peoples represented in this meeting. There is an Apache from the Southwest, an Alaskan from way up in the Northwest, and here is a man from the interior, and they all show us the results of Christianity. These things may be multiplied by the thousand. How? Increase their contact more and more with good people. There are very few of our Christian people who are self-sacrificing enough to take an Indian boy and make him an equal with their own

children; but that is the way to do. That young Indian lady who is here from Smith College is in the midst of Christian society and influence, and she is a woman among women. That shows what can be done. Do it more and more until we multiply such children by the thousand, but do not give up the little that you can do on the reservations, for that also is essential. There is something for us all to do—to be more unselfish, to give more means, more influence, to the right side. The Government begins to work hard for the Indians. Let us go farther.

Adjourned at 10.40.

FIFTH SESSION.

FRIDAY MORNING, October 11.

The conference was called to order after morning prayers conducted by Rev. Addison P. Foster.

President GATES. We are to listen this morning to a paper prepared by a man who for fifteen years has stood at the center of the educational and missionary management of these matters, one who is greeted with loving welcome where he has been a leading spirit from the first, Rev. Dr. Strieby.

SCOTCH HIGHLANDERS AND AMERICAN INDIANS.

[By Rev. M. E. Strieby.]

Macaulay in his brilliant History of England has occasion to draw a picture of the Highlanders of Scotland as they were before their sudden transformation into a civilized people. The sketch is drawn in vivid colors, and yet what is most remarkable is that every line and lineament, the light colors as well as the dark, set forth an exact likeness of our North American Indians as they were in their native condition. Macaulay also points out the few and yet effective measures which in the course of a little more than a single generation made a radical change in the Highlanders, a change that transformed the people that had been described as filthy and ignorant, as savages, thieves, robbers, and cutthroats, into intelligent, industrious, and virtuous citizens, a change so great that their rugged mountains and narrow vales, which once a stranger could have traversed only at the risk of life, soon became the safe and coveted resort of artists, poets, and pleasure seekers.

I propose to trace out the resemblance between the Highlanders and our Indians, with the hope of gathering some suggestions bearing on the civilization of our native tribes. Macaulay's description of the Highlanders is too long to be quoted here, and as I am not willing to spoil it by attempting to summarize it, I will select the most salient features of the picture, and give them in Macaulay's own words.

Idle men and toiling women.—Macaulay says: "An observer among these Highlanders at that time would have been struck by the spectacle of athletic men basking in the sun, angling for salmon or taking aim at grouse, while their aged mothers, their pregnant wives, their tender daughters were reaping the scanty harvest of oats. Nor did the women repine at their hard lot. In their view it was quite fit that a man, especially if he assumed an aristocratic title and adorned his bonnet with the eagle's feather, should take his ease, except when he was fighting, hunting, or marauding."

Revenge, robbery, murder.—These traits of the Highlanders Macaulay thus describes: "A traveler among them would have learned that a stab in the back or a shot from behind a fragment of rock were approved modes of taking satisfaction for insults. He would have heard men relate boastfully how they or their fathers had wreaked on hereditary enemies in a neighboring valley such vengeance as would have made old soldiers of the Thirty Years' War shudder. He would have found that robbery was held to be a calling not merely innocent, but honorable. When the Highlander drove before him the herds of the lowland farmers up the pass which led to his native glen, he would have considered himself not as a thief, but as a warrior seizing the lawful prize of war."

Can we deny that if, so far, the Indian had sat for the portrait the picture would have been very much the same in these savage lineaments? But both the Indian and the Highlander had nobler traits.

Dignity, courtesy, eloquence.—These Macaulay describes in regard to the Highlander: "It was true that the Highlander had few scruples about shedding the blood of an enemy, but it was not less true that he had high notions of the duty of observing faith to allies and hospitality to guests."

Then, again: "There was no other part of the island where men had in such a degree the better qualities of an aristocracy—grace and dignity of manner, self-respect, and that noble sensibility which makes dishonor more terrible than death. A gentleman of this sort, whose clothes were begrimed with the accumulated filth

of years, and whose hovel smelt worse than an English hogsty, would often do the honors of that hovel with a lofty courtesy worthy of the splendid circle of Versailles."

Once again: "It is probable that in the Highland councils men who would not have been qualified for the duty of parish clerks sometimes argued questions of peace and war, of tribute and homage, with ability worthy of Halifax and Caermarthen."

The resemblance between these Highlanders and our native Indians is so striking as to render it unnecessary to point it out in detail. If there is any difference it is in favor of the Indian, who seems at least to be the cleaner and nobler man of the two. But this only makes the fact more remarkable that the ruder Highlanders became so much more rapidly and permanently a civilized race. The difference in this regard is immense. With the Highlander, as we have before said, the change took place almost within a single generation, while with the Indian the process has gone on with indifferent success for nearly two hundred years.

I. Let us first trace the progress and methods for the civilizing of these Highlanders. A brief explanation is necessary. These Highland tribes had been for ages at war with each other and with their neighbors in the lowlands. Moreover, they had several times attempted to overthrow the ruling dynasty in Great Britain in order to restore the house of Stuart to the throne. The last and most formidable of these attempts was made in 1745, under the chivalrous lead of Prince Charles Edward. The Government was aroused, and, as Macaulay has so strongly put it, the Highlanders were "subjugated rapidly, completely, and forever." The Government followed up this victory by taking effective steps to break up the wild, savage life in the Highlands and introduce the order and industries of civilized life. Some of these measures were:

1. The opening of good roads, thus facilitating the movement of troops, and also furnishing the means of travel and transportation.

2. But a much more effective measure was the abrogation of the hereditary power of the chiefs. Each chief was a king in his own domain, and gathered around him as many as possible of his kith and name, thus adding to his own dignity and furnishing soldiers for his raids and warfare. There was not work in honest industries for half of these followers, and their great employment was marauding and stealing. It was thus they and their chief obtained their living. But when this hereditary power of the chief was taken from him and courts of justice were substituted, which made thieving and raiding criminal offenses, a large share of the population must either migrate or starve, and hence a vast number of people emigrated to Canada, the United States, and the West Indies.

No people have ever loved their native land better than these Highlanders loved the glens and hills where they were born, and the scenes at their removal were often heartrending. But they submitted manfully, and instead of becoming paupers or drunkards or criminals, they crossed the ocean to become the most useful colonists and citizens wherever they made their new homes.

One more thing needs to be said. The genius of Pitt saw the value of these men as soldiers, and for a hundred years the eight Highland regiments have been among the best soldiers in the British army.

3. The third great step taken in this transformation was the introduction into the Highlands of the school and the church. How soon John Knox's idea of a school-house in every parish was carried out in this new movement I can not tell, but the effort was rapidly pushed forward by government and missionary organizations, thus completing the great change. Here, then, to summarize: In a few years the lawless Highlanders became either the best colonists abroad or the best soldiers in the army, and those that remained at home became industrious and law abiding.

II. If we now turn to the Indians, we have a very different view before us. After nearly two hundred years of effort they are not all civilized, and their future is a source of anxiety to the friends of humanity. Some are civilized, and others who appear to be are yet far below it. Those (e.g.) in the Indian Territory are by distinction called the "Civilized Tribes," and are not usually numbered with the rest of the Indians. They have governments, legislatures, courts, judges, schools and churches, and large wealth. But what seems so fair is discovered to be so unsound that Congress has appointed a committee to inquire into the facts, which seem to be alarming. The lands are not held in severalty, and frauds and violence and murders are rampant. The Government census report thus describes one of these tribes, perhaps an average specimen: "Their present condition is a language without literature; a government with no authority; a code of laws with no force; millions of acres of land and not a foot of it that any man can call his own."

Then, too, there are the Six Nations in the State of New York, once the proud Iroquois, with Red Jacket and other warriors and orators—the model tribe of the Indian races. But now they are scattered in different groups. Some of the tribes are still on reservations, with lands not held in severalty; and the majority of three of the tribes are pagans. The most satisfactory groups of civilized Indians are found scattered among the different tribes containing a greater or less number of families

who own their lands, cultivate their farms, and are good citizens. But probably, though no definite figures can be given, from one-third to one-half of all the Indians are still uncivilized, in any adequate sense of that term. On a large comparison with the Scotch Highlanders, the Indians have not made good colonists nor been successful when enlisted as soldiers.

Much has been done to help, and much to hinder, the Indians. One great hindrance has been their frequent removals, enforced by the greed of the white man to secure their lands; but the same was true of the Highlanders. The Indians have been in frequent and bitter warfare among themselves and with their neighbors. So also were the Highlanders. On the other hand, the Indians have had comparatively greater help. When removed, they have usually, though not always, been located on good lands. They have received large sums of money from the Government, and have been supplied with millions of dollars' worth of tools, farm implements, and cattle. The issue of rations has been greatly curtailed of late, and yet one-fourth of the whole number are still reported as receiving rations from the Government. From the earliest days of John Eliot down, the gospel has been preached to them by self-denying and godly ministers, and schools have been provided for their children. During the last nineteen years the Government has appropriated for schools the magnificent sum of nearly \$20,000,000, and schools have also been furnished by aid of the Christian churches.

The question naturally arises, "Why, with all these helps, have the Indians made such slow progress in civilization; and why do they stand in such marked contrast to the Highlanders, once seemingly more rude than they?" It may be said that we ought to pursue the same radical plan as that enforced among the Highlanders in 1745; that is, assign to them their lands in severalty, break up their tribal relations, deprive their chiefs of power, and compel them all to come under obedience to law. In other words, compel them to take care of themselves or bear the consequences, or as it is said in Western phrase, more forcible than elegant, "Root, hog, or die." We find, indeed, that this policy has a strong hold upon the popular feeling. Men are tired of this everlasting Indian problem. They look with horror upon the "century of dishonor," and with impatience at the more recent Modoc and Custer massacres, and at the seemingly endless perplexities growing out of difficulties with this little handful of people, not so numerous as the inhabitants of a tenth-rate city.

But it is against this mode of settling the question that I most earnestly protest; and, with a view to combat it, this paper is written. I believe that this policy rapidly applied would impel the still fierce and hostile tribes to enter upon a series of massacres of which the Custer slaughter is but a specimen; while, on the other hand, the more timid and listless tribes would swiftly degenerate into paupers, drunkards, and criminals.

The methods to be adopted in dealing with these Indian tribes are to be decided by their history, their character, and their condition. It is pertinent to ask again why the Highlanders came at a single step into civilized life, while the Indians came into it so slowly and so reluctantly. I frankly say that I think the difference is in the people themselves. The Highlanders, though apparently so rude and uncultured, were, as the event shows, a mature race. Their intellects were developed, and they were quick to grasp and act upon new ideas. They could easily escape from their heredity and throw off their environment. A great change suddenly enforced upon them found them neither so ignorant as not to comprehend it nor so imbecile as to sink under it. They were full-grown men, not children.

On the other hand, the Indians are immature and undeveloped. They do not readily grasp ideas beyond the range of their old habits. Heredity has fast hold upon them, and they are stubborn in resisting a change in their environments. By this contrast I do not mean to intimate that they are an inferior race. It is no disparagement to the essential manhood of the Indian that he is still in his youth period in the process of civilization. It does not argue that the boy is of an inferior race to his father because at 14 he can not grasp and achieve what his father does at 40. The Indians are in their nonage, and deserve a treatment at our hands adapted to their condition. That treatment should be paternal, kind, wise, and not rash or cruel. The Old Testament gives us that beautiful figure of the eagle stirring up her nest, spreading abroad her wings, and bearing her young upon them. The eagle makes no mistake, and is too wise a parent to allow the eagles to stay in the nest when they are fit to fly, or to thrust them out before they are ready for it; and when she does send them forth, she does it gently, helpfully, bearing them on her wings. Such should be our treatment of these children of the forest.

Then, too, as in the human family, there are oftentimes boys of different ages that need training accordingly. So is it with the Indian tribes. Those who have reached the manhood period, and are prepared to enter upon a course of civilization, should be urged and aided forward as rapidly as is consistent with safety to take their lands in severalty, and to assume the responsibilities and duties of citizenship, the utmost care being taken to guard the titles to their lands against infringement, and, where

they choose to become farmers, to be allowed the choice of good land, with houses, cattle, and tools provided; and where individual Indians of such tribes choose some other employment, provision should be made for training and occupation in that employment.

Law and law courts should be extended as rapidly as possible over these Indians, and made accessible to them. Necessary costs should not be assessed on the county in which the Indians chance to live, thus irritating to hostility their immediate neighbors.

To the tribes not as yet prepared for the change, the parental help given should be such as will aid most effectually in securing that preparation; and of all the help, none is more important than education—industrial, intellectual, and religious. No influences are so powerful as those that reach the brain and the heart, and develop the man himself.

In recent years we have had two potential factors in the work of civilizing the Indians—a peace policy established by General Grant, and a Mohonk conference inaugurated by Mr. Smiley, both peace men and both generals. The conference has done much to indicate advanced steps in the process and to arouse public attention to their importance. Most of the measures advocated have been accepted in principle, and are being carried out in practice; and among some of these measures—as, for example, the settling of the Indians on lands in severalty—there is not so much need now of urging more rapid advance as there is a call for more care in carrying them out. There needs now the uplifting wing and the guiding pinion rather than the undue stirring up of the nest.

The Indians once roamed over these broad lands. They had no right to more than their share; but the white man has crowded them out, often by fraud and sometimes with violence. The Indian has retaliated, and the blood of both races has watered the mountain and the valley. The Indians are now few. They will come into the stream of American life, not in a strong current, marking its progress by a separate tinge in the waters, but they will come rather as the raindrops fall on the surface, to be absorbed and lost to sight, or, as the poet has said, “like the snowfall in the river, a moment white, then melts forever.”

The Indian will be lost in the man. When the last Indian—there will be a last one—stands on the banks of the stream and looks over the hills and valleys of the land once the home of his race, we hope he will be able to say, “The white man has been cruel; he is now strong, and at the last he has done justly and kindly by the remnant of our race.”

On motion, it was voted that the time limited for speakers should be strictly observed.

The remainder of the meeting was given to brief addresses by different persons. The first speaker was Mr. O. E. Boyd, who, instead of making an address, read the following extracts from letters which he had received on this subject:

Rev. M. F. Trippe, Salamanca, N. Y., reports:

“This field comprises four reservations, three of them in New York State and one in Pennsylvania, with an area of over 70 square miles. On these reserves there is an Indian population of 2,088, and of whites over 5,000. There are 531 Indian families and 548 children of school age, but with school accommodations for only 425 people. Five fully organized Presbyterian churches have a membership of 289. There are also three Baptist churches and one small class of Methodists. There are at least 1,000 Indians of age to discern good and evil who are outside these churches, and for whom Christian work should be prosecuted. The Presbyterian Church supports on this field one white missionary and four native helpers, with one interpreter. It can be seen at once that one white missionary can not spread himself over all these reservations so widely scattered, and do very effective work. Nevertheless, I am enabled to report progress.

“At Tuscarora a new church building has been finished and dedicated. More than usual interest is manifested in church and Sunday-school work. A Christian Endeavor Society has been organized and is prospering.

“On the Tonawanda Reservation the work has been signally blessed by the presence of the Holy Spirit. During the week of prayer special services were held, with excellent results. Fourteen were received into the church, and a marked impetus was given his work. The Rev. J. K. Griffis, of our church in Akron, goes to the reservation twice a month, preaching on Sabbath afternoons. Because of the particularly friendly relations existing between our church and the so-called pagans, the work is very interesting, and warrants outlay of labor and money.

“At Allegheny we have two church organizations.

“The Jamestown parish is about 20 miles long, and has in its limits three or four substations where work ought to be pushed.

“Oldtown has three substations and is a parish about 15 miles long. One of these substations is Cold Spring, the center of pagan influence in this reservation. A significant fact, one that tells of progress among these Indians, is the call from that

darkened community for regular services on the Lord's Day. A petition to that effect from the people to Presbytery is in preparation. At Oldtown and Omville (substation) the work has been aided by the sympathy and interest of neighboring whites.

"Cornplanter, in Pennsylvania, is the smallest of these reservations, and the population is almost entirely Christian and Presbyterian. The year past is marked by the death of Rev. William Hall, who for so many years has been missionary to the Indians at Allegheny and Cornplanter. He loved the Indians, for whom he lived and died. The hindrances to his work I need not mention, except to say that intemperance and licentiousness, whose chief promoters are the wretched whites, continue to pollute and destroy my people. To meet these twin evils we have the gospel of the kingdom and the prayers and sympathy of the noblest of God's children. Therefore we are not discouraged."

Rev. J. P. Williamson, D. D., Greenwood, S. Dak., reports:

"The Presbyterian Church was the first body of Christians to engage in missionary work for the Sioux, or Dakota, Indians, who are the largest tribe of aborigines in the United States, numbering about 25,000. They are not only the largest, but one of the most warlike and pagan tribes on the continent, for many years persecuting to the death the converts to Christianity. It was these two traits combined that caused the frightful war, known as the Minnesota Massacre, in 1862. The power of the gospel of Christ to subdue the hardened heart is seen in the fact that from among such a people have been gathered nineteen Presbyterian churches, with over 1,200 communicants; and a body of native workers has been raised up consisting of 14 Indian preachers, 57 elders, 27 deacons, besides Sunday-school teachers and other helpers. Four white missionaries are guiding the work; and, as a feeder for the working force, we have the flourishing educational institution known as Good Will Mission School, which is supported by our Board of Home Missions. The leading service in all of the nineteen churches of this presbytery is in the Indian language. At each of the churches where the white missionaries are located a second service is conducted in the English language. The other churches have no regular service in English. As yet not over one-tenth of our church members understand English. The number, however, is rapidly increasing; and if our Government continues and develops the very commendable effort now made to educate the Indians, it will not be long before vernacular preaching will be entirely displaced by English among the Dakota Indians. The greatness of the change from the wild, savage state of the Indian to the purified life of the independent, civilized Christian is freely comprehended by most people. It is not, as many suppose, to be accomplished by a half dozen years of instruction in childhood; it is rather a work of generations. The gradual development of all ancient nations—the Jews, the Greeks, the Romans, the Gauls, the Anglo-Saxons—all bear witness to this fact.

"The means now being employed to civilize the aborigines of this country are, I have no doubt, superior to anything man has ever brought to bear on any other race. Whether they are superior to the means used by the Almighty in other cases, future historians may tell. We trust, under God, they may be. Certain it is our American Indians are now changing very rapidly. We can hardly believe they are the same people who were engaged in deadly war and rapine thirty years ago. Then roaming, blood-thirsty savages, now externally, as to food, clothing, and houses, adopted children of civilization, with a mild and gentle demeanor. Then worshipers of the sun and all created objects, now Christianity the most prominent religion. It is to be acknowledged that a good deal of their worship is formal, but it is a wonderful change. Where thirty years ago men who could stand up and be shot at without flinching could not stand up and bear the odium of being called a Christian, now no man is ashamed to say in public, 'I am a Christian'; but, rather, men are found apologizing because they are still heathen. These changes were never so evident to me as they have been the past year, and they manifest the glory of God."

A missionary among the Omahas in Nebraska reports:

"The Omaha Indians are not as civilized as many seem to think. Many of the women wear no hats or bonnets, and wear moccasins on their feet. Where the hair is parted, the scalp in the part is often painted red. Many of the girls are having blue spots put on their foreheads and stars on their hands and various figures on their breasts. They use india ink. Many of the young men wear a slender braid of hair from the crowns of their heads, tied with a long ribbon, which they sometimes let fly in the wind as they ride. Marriage is a business agreement between the girl's parents and the young man. A girl can be had, by an Indian man of equal caste, for so many ponies, whether the girl wants to marry or not. If the compensation is sufficient, the parents will compel the girl to go with a man whom she dislikes, as for example, when a beautiful and well-behaved girl was recently compelled to become wife No. 2.

"Yes; polygamy is practiced here in Nebraska within 20 miles of Omaha. One of the chiefs has as wives two women who are aunt and niece to each other. Both have children, both live in the same house, and both go with him where he goes.

"These people have been given equal political privileges with the whites. They vote and are voted for. A member of this tribe is county judge. A full-blood Omaha called on the missionary a few days ago in the capacity of township assessor. This fact, that they are citizens, shields the men who sell them whisky. They claim that to an Omaha Indian whisky can be sold wherever it can lawfully (in the eyes of the civil courts) be sold to a white man. Thus the Omahas are burning up their homes, their families, their bodies and souls with 'fire-water.'

"One of the things that hinders our work very much is the fact that the Omahas have no written language. So all the information, pleasure, and profit we get from literature they are deprived of. They group together and talk of neighborhood news and plan for dances and feasts. During the last few months four new dance buildings have been built. One built of lumber, with shingled roof, eight-sided in shape, has over the entrance these words, 'Fire Chief Lodge.' Here they waste many an hour which otherwise could be spent in tilling the soil and making their homes comfortable.

"Some progress is being made in home life. Several new spring wagons and buggies have been purchased by them. Some few have sewing machines. Some sleep on beds, but most of them sleep on the floor without removing their clothing. Several have had wells dug near their houses, which will greatly lessen the work of the women.

"From the Pimas and Papagoes in Arizona we hear that the Tucson school has lately entered into a contract with the authorities to keep the streets of the city clean. They have given entire satisfaction thus far. One of the former pupils is a teacher in the Government school, and two are now native evangelists, working with good results. There is a church of 191 members.

"Among the Southern Utes in Colorado we have had a missionary laboring for the past two years. A church has lately been organized. One old Indian, being asked, upon his examination for membership, how many Gods there were, answered, 'I have heard of a good many gods, but have never known of but one that did any good.'

"The Nez Percés are just now in great peril on account of the influx of white men who seek to dispossess them of their lands, upon which very valuable gold mines have been discovered. They need our special care and prayers. A little incident will portray a trait of their character. The presbytery was making a request of all the white churches to give 30 cents per member to foreign missions, and 1 cent per member was asked from the Indians, at which they became quite indignant, and insisted upon being assessed at 30 cents per member also, the same as the white members."

Mr. BOYD. I have prepared a statistical statement of our work, which I will not read, only give the totals, and ask that it may be printed in the report:

Tribes in—	White mission-aries.	Native helpers.	Church mem-bers.	Sunday-school mem-bers.	Schools.	Teach-ers.	Scholars.	Gifts to self-help.	Gifts to mis-sions.
New York.....	2	9	469	364	.....	.....	.....	\$500	\$50
Washington.....	1	9	898	349	.....	.....	.....	525	75
Oregon.....	.....	1	66	.....	.....	.....	.....	50	.....
Dakota, Minnesota,	.....	.....	.....	.....	.....	.....	.....	.....	.....
Iowa, and Montana...	4	19	1,249	862	4	28	210	1,956	2,077
Indian Territory.....	17	11	1,144	700	16	88	1,554	648	350
Omaha.....	1	1	86	30	.....	.....	.....	12	5
Winnebagoes.....	1	.....	14	100	.....	.....	.....	5	77
Stockbridge.....	1	.....	15	88	.....	.....	.....	.....	.....
Chippewas.....	.....	.....	37	.....	.....	.....	.....	.....	.....
Pimas and Papagoes.....	1	2	151	193	1	16	175	50	80
Pueblos.....	1	.....	11	50	3	8	120	9	55
Alaska.....	6	1	821	750	8	37	431	.....	.....
Total.....	35	53	4,961	3,436	32	177	2,490	3,755	2,769

ADDRESS OF DR. JACKSON.

So many of you have called upon me for news from the reindeers that I will start upon this branch of Indian education, which has been a complete success from the first to the present. There has not been a setback and no failure of misjudgment. The herds are increasing and doing better in Alaska than in Siberia, where they came from. We purchased a few more in Siberia, but they were not as good as those on the Alaska side. Our pasturage is far better than in Siberia, which has been eaten closely through generations of grazing. At first, because we could do no better, we brought over Siberian herders to be teachers to the Eskimo young men; but their civilization was no higher than that of the Eskimo, only they had had

experience with the reindeer. Their teaching was imperfect. A year ago a Norwegian was sent to Lapland to get Lapps as teachers, as the Lapp nation have made the greatest intellectual progress among those who have charge of reindeer. With higher education and a higher class of men we have better methods of managing the reindeer, and for the Eskimo young men we wanted the best instructors. We wanted them to commence at the present experience of the world in the management of reindeer, and the results have been successful. We brought over sixteen Lapps—seven men and their families. They were taken to northern Alaska, and the better management of the herd will more than repay all the expense of transporting these people. Last year we commenced a limited distribution. We gave to the American Missionary Association at Cape Prince of Wales about 100 head, and I think the missionary who was allowed to come and select what he chose was like Jacob dealing with his father-in-law—he took the very choicest. From that 100 there were 68 births of fawns. But he was outdone by the natives. Some traders had tried to poison the minds of the natives by telling them that they would never have any benefits from the herd. It was creating disaffection among them. So, to forestall any further difficulty, we concluded that we would give some of the natives a herd. Not that they were prepared for it—they had not served an apprenticeship to make them acquainted with the management—but we thought we would run a little risk. We took four of the more industrious apprentices and said to them, "We will loan you 100 head for five years. You can go where you choose with them, but at the end of five years we expect you to return 100 head, and you can have the increase." They were sharper even than the Congregationalist minister, for from their 100 head there were 89 fawns born this spring.

Now, there comes to the American people the question, Shall we go on with this slow method? The Government has given us an appropriation to get from 120 to 160 yearly from Siberia. We have doubled what we bought by birth. But, remember, there are 12,000 people on the verge of starvation in Alaska. The reindeer movement has been going on six years and we have only 1,000 head, and we do not dare let them kill a single animal except the males. Only four young men out of all these thousands have the loan of a herd. You can not carry out this work on an appropriation of \$7,500. It is a question whether we are to take twenty-five or thirty years to introduce reindeer in sufficient numbers or whether the Government will increase the appropriation and enable us to do at once all that is necessary. We have proved that it is a success.

Our educational policy has from the beginning been nonpartisan in reference to our teachers. I have stood as superintendent through four administrations; and I doubt whether any of the four Presidents know whether I am a Democrat, a Populist, or a Republican. If they should ask us how the teachers stand, there is not a person connected with the office in Washington who could give an answer to that question. It is never raised. We require efficiency in our teachers, not politics; and we require religion. So far as I know, there is not a teacher in the public schools in Alaska that is not a Christian. In sending to the native races, the gospel must be the foundation.

A good many have said with regard to Mr. Duncan's industrial movement, "Give them industries." But Mr. Duncan himself preached Jesus Christ seven years before he talked about a carpenter's shop or a shoe shop. He gave them the gospel first. Then he had the foundation on which to build the industries. These have made Metlakatla what it is. So, though we can not talk sectarianism, we can put consecrated men and women as teachers among them. Thousands of tourists come to Alaska, and many of them say, "Your schools do not show fruit;" but I can give hundreds of instances of practical fruit.

SOME CHARACTERISTICS OF THE INDIAN.

[By Rev. Joseph Newton Hallock.]

Having witnessed phases of Indian life in nearly every part of the United States during the past fifteen years. I may not, perhaps, be presuming too much in attempting to delineate some of their traits, especially as they have an important relation to the subject before us, which is the education and civilization of the Indian.

Everyone remembers how generally and how severely the well-known and delightful author of "The Pioneer," "The Red Rover," "Last of the Mohicans," etc., was criticised for his eulogies on the "Noble Red Men of the Forest." Not only backwoodsmen and those of our people living on the frontiers, but nearly all others who were then supposed to know anything about the Indian, declared that Cooper was mistaken and that there was positively nothing good or noble in him. In fact, the Indian has almost invariably been represented as being vindictive, quick to resent an injury, real or supposed, insolent to superiors, and last, but not least, most intolerably lazy; and these characteristics are popularly supposed to render him unfit for

the highest duties of citizenship. Let us see if these charges will bear the clear search light of truth.

As "laziness" is the last and most important one, I will take that first. We were repeatedly and truthfully told upon this platform yesterday that the reason the severalty bill does not work better is because the Indian will not work. Because he has not been educated to till the soil, he will not do it, and we call him lazy and good for nothing; while the trouble arises simply from lack of education, which always supplies the motive for action. The time is coming when this will be better understood. Among our Puritan ancestors laziness was considered, if not a crime, at least one of the unpardonable sins. No worse stigma could attach to a boy than to call him "lazy." The epithet "good for nothing" generally went along with it. I passed my boyhood and entered college life with this idea, but there learned that, while laziness may be inherited, it is not necessarily an inherent or an absolute trait. It appeared that what many called "laziness" was often, if not usually, caused by not presenting a sufficient motive for action. I used to think, without exception, the two laziest members of our class were in my own division. I was accustomed to see more or less of them every day—generally more. Many a time one or the other would come sauntering along to my room in Old South Middle; and, while I was racking my brains over some mysterious Greek root or trying to solve an impossible problem in political economy, he would gently stretch out at full length on the lounge and commence telling some comical story. Those two lazy boys seemed to get along just about as well as the rest of us at recitations and a good deal better at the prize debates. Finally, they became lawyers and settled in New York City. One is General Wager Swayne, who stands to-day at the head of his profession; and the name of the other is Chauncey M. Depew.

What motive has the Indian had for work? He suffers to-morrow to take care of itself. His theory and his practice coincide with the injunction, "Sufficient unto the day is the evil thereof." And yet we who pretend to believe the Scriptures and to be governed by their precepts find fault with the Indian, while fretting and worrying ourselves to death over impossible occurrences of the distant future.

Lazy, is he? Start the chase, and where has his laziness gone? Let the pale face or a hostile tribe invade, and where is our lazy Indian then? Day after day, without food or shelter, he will pursue with relentless energy and amid such privations and hardships as no white man is willing to endure. And, having at last subdued his enemy, he dances all night around his scalp.

But it is said the Indian is not only lazy, he is vindictive and insolent. On this account the Indian has been unfavorably compared even with the Chinaman, who, we are told, has a good disposition and makes an excellent servant. But why does a Chinaman make an excellent servant? Simply because he is a machine. And the more of a machine he is, provided he has enough of intellect and individuality to do what he is told, the better servant he makes. But how about the man himself? What of his manhood? For generation after generation he has had no will of his own. Dozens and hundreds have been crowded together, obliged to subsist in a space less than one-tenth of them ought to occupy. And this is a natural result; for till lately he had been hemmed in from the outside world for centuries by a high wall, which shut him out from all improvement, till almost every spark of manhood and individuality has been smothered, and till he scarcely knows whether his soul is his own or belongs, like his will, to another.

Now, I ask, what is it that differentiates the Indian from the Mongolian but the very spirit of freedom and love of liberty that influenced our Pilgrim forefathers in their resistance to the British Crown and their assertion of independence? And why, of all men and of all nations, should we not rejoice to find these same traits in our predecessor, the Indian? Is it not ungenerous and unjust to hold him less of a man and less deserving of our sympathy on this account? Born and reared amid the rugged mountains or on the trackless prairie, he is a child of nature. He has been supreme lord of the forests for generations, and hence inherited to a greater degree than any other race of living men the inherent idea of absolute liberty. He has known no other will than his own and acknowledged no superior but the Great Spirit above him. I have no sympathy whatever with the class of pessimists who believe every Indian essentially vicious. Those who have had the most experience assure me that they have found them no more subject to the vicious passions and appetites than abundance of white men who have been born and bred under the full light of civilization.

It is said that he is vindictive, and never fails to repay an injury. Can we expect more of his civilization than of ours? When William Tell shot the apple on the head of his son, Gessler noticed a second arrow drop from the folds of his vest. In thunder tones he cried, "Slave, why hast thou concealed that arrow?" Quick as lightning came the proud response, "To shoot thee, tyrant, had I slain my child." And all the world applauded the sentiment.

Why is it that we deny the redskin chief of the West the praise we so freely accord

the paleskin chief of the East? I contend that this love of liberty, implanted deep in every Indian heart, so far from being a detriment, is of immense advantage, and will eventually make him a better and more patriotic citizen of the Commonwealth, although it is this very trait which makes him now so objectionable and offensive to our frontiers. The redskin chief has had possession of his happy hunting grounds so long that, whether rightly or otherwise, he considers them his by right of occupancy. And when he sees the paleface intruder approaching, his sense of injustice and his inherent love of freedom are instantly aroused; and he sounds the war cry. I have seen these old chiefs more than once exhorting their kindred, and in a manner that has sometimes made me shudder. I could almost fancy they were putting into Indian dialect the impassioned words of our own eloquent Patrick Henry, and calling to their redskin comrades in thunder tones: "Why stand we here idle? What is it we wish? What would we have? Is life so dear or peace so sweet as to be purchased [of the paleface] at the price of chains and slavery?" And I fancy that many an old chief, with his supreme contempt of death and his intense love of liberty, closes his peroration substantially with the same idea, "As for me (and mine), give me liberty or give me death." Meanwhile we, like Pilate of old, have stood idly by washing our hands in innocent blood and forgetting that we have not given him time to adjust himself to his unaccustomed environment. With the blundering but accommodating spirit of our American civilization, we have given him death every time.

Captain Pratt was invited to speak:

ADDRESS OF CAPTAIN PRATT.

Something has been said about Indians being lazy. I will give you one reason why they are lazy. A treaty made with a certain tribe provided that these Indians should, if they would give up part of the lands over which they roamed, have houses, agricultural implements, wagons, harness, cows, etc. Another provision of the treaty was that they were to receive rations and support until they were able to support themselves. The treaty commission said to them repeatedly: "You are all men of judgment; you know what the making of a treaty with the United States Government means; and we ask you to give this matter your serious consideration. The ration is a large one, and it goes on till you are perfectly able to take care of yourself. The provision requires that these rations shall be given as long as you and your children need them; and," said the eager commissioners, "this means rations not for five years, but for five hundred years, if necessary." For eighteen years these Indians have cost the Government over \$1,500,000 annually for support. Do you wonder that they are lazy?

We have worked on all the Indians along these lines all the time—always feeding, always giving, never enforcing that God-given, manhood-elevating first decree, "In the sweat of thy face shalt thou eat bread."

One of the gentlemen talked about the benefits of the influx of the whites among the Indians. I would turn the sentiment round and expatiate on the greater advantages of the influx of Indians among the whites. That ends the problem; the other prolongs it. There is constant talk here at Mohonk about what is being done among the Indians, but seldom ever do we hear of turning the Indians out among the whites, where they can have a real chance to learn and become quickly civilized.

I did not come here to make a speech. All I would say is concentrated in a brief article you will find in the little picture book I brought here and distributed. It is the quintessence of my thought on this subject. You can see in the pictures and in what I say the practical results of getting Indians among the whites. It civilizes them quickly. They take on industry, and become productive members of our communities, and if we are only wise enough to allow them to remain, it will succeed in keeping them so altogether. Why should these 250,000 people be forever shoved out and away from us in communities by themselves?

I was glad to hear Senator Dawes say that the Government of the United States still owns even the allotted land. I hope it will own it forever, it is so much bother, such a hindrance.

After taking allotment's and on the sale of their unallotted lands, recently, the Nez Percés were paid over \$300 per capita. Hell itself could not contrive more bad influences than gathered around those poor Indians when they received that money. It was a picture of perdition. It is so everywhere and every time, and always was so where Indians receive per capita payments.

Some here talk about Indian parents not being willing to have their children come East. One reason is, if the children are absent from the reservation, the father does not receive their allowance of money, rations, etc.; but if the children are in the

agency school, or the mission school at the agency, the parents receive their portions. And that is a very great reason why they do not want the children to go away. If the children go away to school, the Government says it will take care of their money and let them have it later, and it goes to the Treasury and waits until the children are old enough to claim it.

At some of the agencies if the children go to the agency schools the parents get rations for the children the same as though the children were at home, and at the same time the children are fed at such agency schools. But if they go to Carlisle or some other school off the reservation the extra and surplus rations to parents stop. This of course has large influence in creating prejudice against nonreservation schools.

I want to say something on another line. Mohonk continually gives indorsement to civil service. On a former occasion I wanted to speak of the disadvantages of civil service and the chairman of this meeting asked me not to do it. At the next meeting of the board, a few months later, in Washington, Mr. Theodore Roosevelt, the grand mogul of civil service, was to speak, and I said to the chairman, "Do you now object to my saying something on civil service?" He replied, "Captain, take my advice and let civil service alone or it will prove to be a car of Juggernaut to you and grind you to powder."

President GATES. I think I missed it on that prophecy.

Captain PRATT. I sat in the back part of the room with Commissioner Browning, and when Mr. Roosevelt was through I said, "Judge, you ought to answer that; if you don't I will." The commissioner said, "Sit still; we are not before this court." And I let it go. An edict goes out every year from here about civil service based on ex parte testimony. If I stay to vote this year you will unequivocally count my vote against any proclamation that civil service is a benefit to the Indian service. It is a great centralizer of power, susceptible of no less injury to the service and oppression to those in office than the old methods, and the claim that favoritism and political influence have less sway is not true. I am responsible for the school at Carlisle, having suggested and built it up during the last sixteen years. I am not now allowed to know anything of the character or qualities of the persons sent to help me until they arrive at the school. One official in Washington can weaken and tear down all my work and make success impossible by sending me unfit employees and employees inimical to my work. I once said to President Gates, "You would not manage Amherst College on civil service principles?" He replied, "No; neither would I on the spoils system." The records will show that some of those who continually champion civil service here recommend more people for the Indian service and assume to know better who should be Secretaries of the Interior, Commissioners of Indian Affairs, Indian agents, superintendents of schools, etc., than any others in the country. The records will also show that their selections are not less faulty than those made by Members of Congress and other officials elected by the people to attend to their business. I never joined this "Indian Rights Association."

Mr. SMILEY. You had better do it.

Captain PRATT. No; I am not in sympathy with their methods; and I can stand alone.

I was present at a meeting of superintendents in Lawrence, Kans., where there were thirty-six Indian Department officials together. General Morgan was there. They were disposed to think well of themselves; and I warned them that a change of administration would come soon, and we would then find ourselves to be a most worthless lot of fellows, and none of us would be wanted. I can count to-day only four of those men in the service. And this notwithstanding the alleged protection of civil service!

President GATES. Civil service would have made that impossible.

Captain PRATT. These oustings were made under civil service. It is easy to bear down, and make people tired. Civil service does not prevent a great many things being done to annoy the most efficient officials into a disgust with their places. Indeed, in itself it is calculated to do just that. Why not have the Civil Service Commission select the President's Cabinet officers, and then the President also? This seems the only logical outcome. It is to me a dangerous principle for America, in that character, force, and experience stand no chance as against books. It says the nation wants no more Lincolns. In my humble judgment, no better qualified and safer servants to the Republic can be found among those able to pass the test of civil service examinations than can be found among those who would fail in such examinations.

Land in severalty comes up here constantly. If every Indian could take care of his own rights to the land allotted, there would be no trouble. Captain Beck, agent for the Omahas and Winnebagoes, has been mentioned. We belong to the same regiment, and have known each other for twenty-eight years. He has made a manly fight. Captain Beck writes that it is a matter of impossibility to keep track of the allotments. The people are ignorant, and can't do it themselves. So the agent must look after and protect the rights of each allottee. The difficulties are innumerable.

merable, and he begins to think the best way will be to wipe the allotments all out and begin over again.

President GATES. I can not allow to pass by an implication that I had ever lost my faith in civil-service reform. I stand by its principles, and always say to Captain Pratt: "If we could always have such men as you, we should not need civil-service reform. We should trust you to choose your own teachers; but, if we let one do it, we must let all, and that would be disastrous."

ADDRESS OF MRS. A. S. QUINTON.

I did not expect to speak on the topic of the morning, yet all that our association has done for Indians is in one sense educational. I am sure that all present applaud and give thanks for the great work which has been done by Captain Pratt. No doubt we also think that other workers have been divinely called to their individual work.

I am to refer to a trip of several months in California, the Pacific and Northwestern States; but, of course, it must be a mere reference. At Potrero, near Banning, in south California, and at Coahuilla, where two earnest women are at work, one as a Government teacher and the other as a field matron, I saw marked changes and improvements since my visit four years ago. A new spirit of industry was present, new varieties of work were on hand, and a general desire to get on in the world contrasted encouragingly with the apathy seen at the former date. We found new homes, and the best and neatest of them all was one built at Potrero from loan funds from our association. The small farm was under fence, well tilled, with a garden and orchards and even ornamental trees about the comfortable red-roofed cottage; and the best of all was that the loan is nearly all returned to our treasury. The young farmer, Jose McGill, was a thrifty, ambitious man; and he and others there showed a new sense of manhood and responsibility. We found, too, that the missionary spirit had arisen in their hearts; for it was the influence of one or more of these men, accompanying the occasional preaching of our missionary, Mr. Weinland, which had moved the Indians of the desert beyond to ask for a missionary family to live and labor among themselves. The visit to those desert people was one of unique interest. The glaring sand, the parching heat, the absence of all that to us makes life pleasant, presented a scene of poverty and need I had not before met; and we hope soon to be enabled to open a mission among them.

There was progress also at Agua Caliente. The first thing I noted there was a row of trees planted through the center of the village—a clear proof of thought for the future and for the good of other people. The houses, too, had new glass windows, plank floors instead of earth, and other improvements. There were evidences of new thought and spirit, and especially was this seen in the leaders of the village. Some had more than begun to think for themselves. One said: "I used to think I must obey in everything; now I find I can do my own thinking." Mr. Smiley, Mr. Weinland, Miss Hoppock, of Redlands, and I made a trip among the Government schools of south California, and nearly everywhere we saw evidence of progress, and even the most conservative showed signs of change. So we are all optimists. As Christians we must be so; for the great Head of the Church has foretold and foreordained the millennium; and there is, therefore, no place for pessimism. Among the significant changes seen in this last visit was the presence of a mill, obtained and introduced by Miss French, the field matron, and Dr. Hallowell, at Agua Caliente, for grinding acorns, by which in twenty minutes the laborious work of two whole days, by the old process, could be done. And this mill suggested another improvement. The grinding was found to be heavy for the women, and so the men volunteered to become the millers of the community, as with us. The divine blessing is on all the civilizing work, as well as upon that called mission work, and we must be broad enough in spirit to applaud all good work. It is possibly right to glorify our own portion of the Master's vineyard, if we feel divinely called to it; but we should always pause just before we decry the fields and work of other laborers who toil for Him, since "He hath set every member in the body as pleased Him." All work that helps humanity is sacred work, is God's work.

There are difficult questions in Indian service, and one is the drink question, and on that we can all help Commissioner Browning's plans for securing new safeguards for Indians. Another serious obstacle in the way of Indians is the old fiesta, still going forward in many tribes—a scene of evil gaming, often of vice and debauchery, and such scenes are a vast hindrance to all right progress.

Our Greenville school in upper California has outgrown our financial ability, having now 81 pupils; and we have transferred it to Government care and support, with the hope that its enlargement will before very long provide for the 300 or more children in the five villages adjacent. The visit to the Spokane Indians of Washington was a joyful one. General Howard procured for them their reservation

a few years ago; and our Rhode Island auxiliary last year opened a mission school there, which now has more than 50 pupils. The teacher is most efficient, a Scotch Canadian, Helen W. Clark; and Chief Lot says of her practical genius, "She comes in with a board under her arm, and presently it is a nice table." She herself made the stairs to the attic of our cottage and those into the cellar; and she, largely, plastered the house. Her pupils advance rapidly. Forty-eight of the 56 have this year learned to read, write, sing, and speak fairly well in easy English. Commissioner Browning said here that we women have helped the Indian Office not only by nominating field matrons, but by giving these needed helps on the field, and that much has been accomplished by them. Yet, despite all proof of progress, some still moan, "Where is the good?" Such need to have their expectations converted. How can we expect a more rapid rise of people who but a few years ago were at the very bottom of civilization? And they yet lack some radical and indispensable helps. They have, it is true, a standing before the law; but they must have a practical standing in some court, as I saw at every point visited. Till white men have fair minds toward these people, this right will not be granted them. This is the great trouble with the Seminoles of Florida. Yet there is progress even there. When we began work there, they would have nothing whatever to do with the United States Government. They would not even step on Government soil. "It would burn our feet," they said. Yet recently at our mission some of these helped to run up our flag, and joined in the shouts and genuine hurrahs. This was the result of the winning kindness of our workers among them. Such Christian love is indispensable, and can not be put aside. The greatest want everywhere now among Indians is for fit workers, permanence in office, and real, not merely nominal, Christianity in every part of the Indian service.

Some of the workers are bringing in their sheaves. Some this year have passed over the river into the better land. Our association has had a summer of deep bereavement. We must find new helpers. Will you not share our work? Though we have had the joy of opening 37 new mission stations in twelve years, there are still 30 tribes without the gospel in this Christian land.

Mrs. C. B. Fisk was invited to speak.

Mrs. C. B. Fisk. I suppose you want to hear a word from the mission whose servant I am—the Woman's Mission of the Methodist Episcopal Church. I will speak only of our school in Alaska. I might say of it as the old colored woman said of herself, "Sometimes I'se up, sometimes I'se down, sing glory hallelu'ah!" But it is our work, and I rejoice to tell you that there is in process of erection a new building for our school there. An evangelist, lately started around the world, said that he had the intention of having all the missionaries that he met write their names on the American flag that he carried, and the first name that he secured was that of one of our women going to Unalaska. I asked the secretary of the bureau of Indian work in Cincinnati what I should tell the friends about the work under her care. She said, "Tell them that it is progressing; that we are going forward." The hard times of the last two years have hindered our progress, but God be thanked for the souls that have been converted. We suffer from the liquor question more than you can appreciate. Liquor is brought in there under cover. It is put into kegs, and the kegs are put into barrels packed with something else and wrongly marked, and we suffer from that. I wish to God it could be extirpated from the land—this liquor business. There are men enough in this conference, who, if they would set their faces as flint on that subject, could settle it for the country. But we never know how much we can accomplish by trying. Many years ago my husband spoke at a meeting, and advocated as strongly as he could the reestablishment of the family altar. When we reached our own home he said: "I do not believe I ever spoke with so little effect." I said to him: "You have spoken as best you could; leave the results with God." From that meeting there grew up a revival, as we Methodists say, and a reestablishment of family altars. Do not let any of us be discouraged. Let us do whatever we find to do, and let us do it with our might, and let God add His blessing for His name's sake.

Miss Ives. I should like to tell you a little about our organization of young people. It is called the "Young People's Department of the Woman's National Indian Association." The idea has been to instill in the young minds that the Indian is a brother, and that he can learn to work and labor and take his own part in life's struggle, and to ask their help through this crisis. The object is to form a public opinion for the future. Different methods have been employed through the press and through magazines and through addressing meetings of young people in different parts of the country. We work through existing organizations—King's Daughters, Christian Endeavor Societies, Epworth Leagues, etc. We have 44 States and Territories enlisted. Many of the young people are studying Indian history, and thousands of them have become interested in this way. We have incidentally raised about \$3,000 in five years. Two years ago I started the idea of Christmas boxes, not with the idea so much of helping the Indians as of interesting the white people; but I found

that it was a great inspiration to the Indians that people so far off should think of them. It seemed to touch their hearts. Last year I began preparations in August for Christmas, working up to Christmas time. I appealed in the different religious weeklies; and I hope to extend the work to distant day schools, and to reach at least 6,000 scholars this year.

Mrs. Charles A. Eastman, formerly Miss Goodale, was invited to speak.

ADDRESS OF MRS. EASTMAN.

MR. CHAIRMAN, LADIES AND GENTLEMEN: My friends sometimes ask whether I am still in the Indian work. I believe in marriage as a vocation; and I am not now in the Indian work, as I was for seven years, but only as a wife may help her husband. My children are my sufficient occupation. What I like about the Indian woman is that she is so womanly. I hope it will be a long time before she becomes so advanced as to desire any better career than that which culminates in motherhood, but it must be an enlightened motherhood. A scientific housekeeping which is to come up to the measure of the possibility of the women of to day, and the best education she can get are none too good for her own special work. The Indian woman is intensely feminine, but she develops the characteristics of her sex in three quite distinct stages of her life. She begins as a butterfly, she goes on as a loving drudge, and she ends as a feminine autocrat. The Indian young girl is not expected to do much work. She is expected only to adorn herself, and enjoy the brief summer of her life. When she becomes, as she usually does at an early age, a wife and mother, the conditions of her life are reversed. She is then the last served at the table of life. She thinks of husband, children, guests, of everyone before herself. She is a most devoted, self-effacing, but not always wise mother.

The third period is that of old age. The grandmother is the tyrant of the Indian community—sharp, shrill-voiced, and determined always to have the last word; and, if that last word is not for progress, but, as it usually is, for the old-time thought, she becomes a barrier, a real hindrance and obstacle in the way of civilization. It is the grandmother who almost invariably predicts an early death for the child who goes to school, and who prophesies every misfortune for those who accept the new way. She is invariably suspicious of the white man, and takes no pains to hide her dislike of him. She revives some of the worst features of the old Indian life in her songs, her death-dirges, and songs upon every possible occasion.

Indian women are beginning already to feel the value of organization. Although they are conservative, as we perhaps are as a sex, still they are approachable and receptive. The work of the field matron among them is in the right direction. It is the same kind of work that has been done for many years, to a limited extent, by women missionaries who have gone among the Indian women. The value of it depends upon the character of the woman; and unless she is wisely chosen she is worse than useless. In the churches nearly all the Indian women with whom I am best acquainted are organized into women's societies connected with their churches. They meet regularly, and by the labor of their hands they raise the great bulk of the funds given by native churches for the support of their pastors and for charitable purposes. They raise hundreds and thousands of dollars—these poor, ignorant women—by their own work, denying themselves even the necessities of life to give to their ministers and to foreign missions.

There is one other class of the Indian community which must be reached if the great work of transforming the social and moral life is to go on. I think this conference fully realizes the necessity of working at the Indian question from the inside and of developing the Indian—what is best in him—rather than by putting him into something from without. It is through the women that we can reach the heart of the people; and it is also through a most important class of the community—the young men, the young men of an age not to be gathered into the schools, and those whom the churches find it most difficult to reach, not only among Indians, but among our own race. They seem to need a distinctive work for themselves. It seemed to me when I lived among them, as I did for several years, that it was most pitiable to see the lack of ambition and of action among these young men; and yet there was a real longing for something better. The blanket Indian would be seen leaning against the fence without moving for half an hour at a time; perhaps ogling a girl through a hole in his blanket. The returned student would be smoking a cigarette in the trader's store, hanging over the counter. Yet young men over 30 years of age repeatedly asked to be taught English, and would ask news from the world outside. They were hungry for something to feed them, but they did not know what to eat. And those who had been to school felt perhaps even more intensely the need of education.

For these young men the Young Men's Christian Associations are doing a work which no other organization has done or can do. Some of the important points I will emphasize as I think of them.

First. It is a work which the Indian young men can do for themselves. It is not something which somebody else has to do for them. They are to be started in the way of self-reliant manhood. They are to organize, and to realize their strength by organization. They are to learn both mutual helpfulness and to stand alone.

Second. The work is one which appeals to the Indian peculiarly, because it is more in the line of his own thought and capabilities than many other phases of work. In a general way we realize that our civilization is alien to Indian thought. In many phases it is positively repulsive to him; and it takes a long, long time to overcome that. But, if we can make it appeal to him by showing how it answers to certain phases of his own past which were admirable in themselves, and bring out certain characteristics in him which are good, is not that *so much gain*? The Young Men's Christian Associations can do these things in the Indian community. The old Indian community was divided into classes—the young men and the old men, the young women and the old women. They were distinct classes, and were all served apart. The young men are a class by themselves, and in treating them by themselves much can be done. It appeals to them, and they like it.

Third. Physical culture is made a strong feature of the Indian work, and nothing is more needed.

Fourth. It is broadening to them in every way. It swallows up those petty sectarian divisions into one great Christian evangelical thought. It is broadening because it includes in one organization the members of different tribes of Indians, and a good many have been included already. It is broadening because, best of all, it includes them in the great body of young men who belong to these associations, because the Indian Young Men's Christian Association is a branch of the International Young Men's Christian Association; and they feel that they are one with the other young men of this and of every country.

THE INDIAN TERRITORY.

[By Hon. H. L. Dawes.]

MR. CHAIRMAN, LADIES, AND GENTLEMEN: The question concerning the Indian Territory is one of the most interesting that ever claimed any portion of the time of this convention. It is one which is going to force itself on your attention for the most serious consideration.

The Indian Territory is a tract of country now as large as the State of Indiana. It was until within a few years twice that size; but Oklahoma, a new Territory, has been taken off from its western side, and is hurrying on to be a State of this Union as fast as it can. The Indian Territory is five times the size of the State in which I live. It is richer in all the prospects of a State than any other tract of equal size which it has been my fortune to know about in this country.

I wish I had time to explain its political status to you. It is just as if a single county of this State—Oneida, for instance—was a government by itself, independent of the State of New York and of the United States, with authority to elect its own chief magistrate, its own members of the legislature, set up its own judiciary, enact its own laws, govern itself as if there were no State of New York all around it, no United States over it, or any other flag but its own representing its power. Not only that, but suppose four other counties right about it had the same authority, each one of them an independent power, maintaining its own government in all details, and having no dependence either on the government of New York, the Government of the United States, or upon each other—five independent kingdoms, with no dividing line, only an imaginary one, separating them from the State of New York, from each other, or from the Government of the United States.

In the center of the United States there are five independent kingdoms lying close together, each of these governments owning all the soil within the borders, but without one of the people who live there having the slightest title in fee to a single foot of the Territory. Add to this the fact that they stand in such relation to the United States as to be not under the slightest obligation to return to the United States any criminal who shall take refuge within their borders, and that there can go out from within this Territory any brigand who has found shelter there to prey upon the peace, person, and property of any individual outside the borders. That is the political status of the Indian Territory to day; and if there were no other consideration, if there were no other reasons that could be piled up back of all this, I have only to ask you, sensible, reasonable citizens of this common country, if you understand what all that means. I ask you, How long can such a condition of things stand? There can be but one answer. It must end. It is not necessary to bring a single argument beyond that which describes the political status of this Territory and its relation to the United States to secure the answer that such a condition of things can not last.

How best can such an anomaly in the United States be done away with? It is a condition of things that the United States itself created. The United States granted to the Cherokee Nation first, and to the other four so-called civilized tribes, the power to govern themselves without interference or control on the part of the United States; and there has grown up since that grant the condition of things which I have tried to point out to you. I have spoken just as I might have spoken if those who people that Territory were the best citizens that could be found in this broad land. That would not alter these considerations of which I have been speaking. It would be just as certain, if they were law-abiding citizens within those borders, that such a condition of things must pass away—that there can be but one General Government for the multiplied States of this Union wherever the flag floats.

But I am sorry to say that this can not stand upon these abstract terms. A concrete condition of things in this Territory has, alas, grown up, built up by this anomalous condition of government, such as to demand of itself that all the law-abiding and peace-loving and Christian people of this land should rise up and say that it must cease.

Others can tell you—to whom I must yield—better than I can, perhaps better than I could if I had not been there, and better than I can under any circumstances, because they can command a power before you that I do not possess, the most deplorable condition of things that by degrees has been springing up there under the idea which governed the United States sixty years ago that the best way to civilize the Indian was to absolutely isolate him. That was the fundamental idea that controlled the United States when it set up these five kingdoms away out there upon the border. With a disposition to make atonement for its own outrages upon the Cherokees when they were driven out from Georgia, they covenanted with that people that they should be set out in this place and permitted to govern themselves forever. The United States covenanted with them that every white man should be kept out of their borders, that their hands should be kept off from them, and that there, in absolute isolation, they might show the world that the Indian could develop a civilization that would be a pattern to us. That is the rhetoric of the record that produced this condition of things.

We have no occasion to criticize our fathers for what they did in this regard seventy years ago. They were bound to give these people at that time the best government then existing conditions made possible. But this is a continuing obligation, and we are under just as much obligation to-day to give them the best government that present conditions make possible. Their government is of our creation, and derives all its authority from us, and we are responsible for its character and administration. Now, present conditions not only make a better government possible, but make the continuance of the present state of affairs no longer possible. We can not escape the obligation to give them a better government than they now have.

A short time ago I saw down in that Territory a venerable, white-headed old lady, the daughter of that Rev. Samuel Worcester who was sent to the penitentiary for teaching Indian children to read the Bible, and she told me that when the United States opened up this country to the Indians she and her father and other families were some forty days, I think, on the journey from Georgia to the Indian Territory. Now I can reach that point in forty-eight hours from my home, which is four times the distance. Then there were no people within hundreds of miles of that part of the country. Now it is surrounded by great States, and the emigration from the four States around them pours in upon them like four great floods, and there is no power or law or government that can resist it. Although we have covenanted with those Indians that no white man shall come into that country, there are to-day 300,000 white residents in that Territory against 54,000 Indians of all classes. More than four-fifths of these have come in by invitation of the Indians themselves. About one-fifth are called intruders. All the rest have come in there, first, because the Indians could not help their coming in, and, second, because they could not get along without them. There are, as I say, 300,000 white people there without title in a single foot of the soil, without the slightest right to enter any of their courts, or to appeal to any of their laws for protection. There are 30,000 white children of school age excluded by law, lock, and key from the door of every one of their schoolhouses, and they are unable to get education except by private contribution. These white people have come in there, however, and brought in thousands and millions of dollars of capital, and built up towns. The churches have come in there with their missionary work. The Presbyterians, the Baptists, the Congregationalists, the Catholics with their seminaries, have all come in and built up churches on someone's else land. They can stay there so long, no longer, as those who command the soil say they may. The town there in which I lived for six months, a town of 2,500 inhabitants, has no town government, has no police officers, has no town organization at all; but it has warehouses and stores, and an accumulation of capital of immense value. And this Indian government can extend over the white people who built the town no power, control, or protection. A riot

might break out there to-night, and there would be no power to prevent its sweeping over the place like a conflagration that would blot the town out of existence.

A town of 5,000 inhabitants has sprung up in the cotton district, with a cotton mart. It is of the utmost importance in trade, but those who built up the town are there with no other title than permission.

I will not talk to you in detail about the manner in which the laws are administered. Let me say, however, that of the 54,000 people who go by the name of Indians, there are 4,000 or thereabouts who are real Indians, and that is all; the others are mixed blood, white Indians, white people who, by marriage with Indians or by adoption, have become Indian citizens. And, by virtue of that superior knowledge and training which the white man has, they have possessed themselves of these five independent governments from which the United States has withdrawn its power. They make the laws, they elect the officers; and the 4,000 real Indians are to day no further advanced than when their fathers left Georgia. Few of them can even speak the English language. They have no habitation among the people. They live off in the mountains in tents and teepees and hovels, gathering nuts and raising pigs from what they can gather under the trees in the fall of the year, while the white men and mixed bloods almost entirely keep in their possession everything in that Territory which is of value.

Let me give you a single instance of an Indian citizen. I said that there were immense resources there. There are no such coal fields in the United States, nor are there more valuable coal fields anywhere than those of the Indian Territory, upon which all that vast southwestern country must sooner or later rely for its fuel. An Indian can not work a coal field. Those of you who have seen the magnificent works in Pennsylvania will understand that it takes capital, skill, and experience to work successfully a coal mine. What is the process in the Indian Territory? These men have made a law that any citizen who can discover a deposit of mineral or coal anywhere shall have the exclusive right to the occupation of a mile all around from that point, and shall be permitted to sublet it to any person he pleases. A white man whom I happen to know there, who married an Indian woman, a man who is no more an Indian than I am, except that his wife is an Indian and mine isn't, resorted to Pennsylvania skill, got an expert, picked out a clear-headed Indian, who is told by the expert where to discover coal. So the Indian discovers coal, as directed, draws a circle a mile around the spot, and then lets it to the white man, who brings in capital and experience. They work the mine together, and the white man has nearly if not quite all the profits. That white Indian to-day, under a government which by law owns everything in common, and where he has no title to anything, still owns a whole town of some 3,000 inhabitants. The tenements in it are his and the tenants pay him rent. He owns the richest coal mines there, and he pays the Indian whom he got to discover the mines a farthing or so; to the government of the Choctaws he pays another farthing, perhaps two or three of them; and then he gets the benefit of the whole of the rest. Moreover, he has put a barbed-wire fence around some 30,000 acres of other land, in which he has no legal title at all. He is not a solitary instance.

The Creek Nation has 3,000,000 acres of land, the title of which is in the nation, and is held for the use of each and every citizen Indian there. In 1892 this class of men passed a law that any Indian citizen could inclose as much of that land as he found unoccupied, and by paying 5 cents an acre to the nation he could have the permission to sublet it to whom he pleased. In 1894 I took from the records the names of 61 individuals and companies who had inclosed 1,100,000 of these 3,000,000 acres, and had sublet the land to Texas cattle men for from 25 cents to \$1.50 per acre; and the poor, real, genuine, full blooded Creek Indians are upon the mountains, wondering how that happened.

That is the condition of things that the President of the United States and Congress saw plainly could not continue, and they created a commission to send down there that was instructed to go and reason with these men, the President feeling that the obligations of the treaty by which we granted this power to them were, if possible, to be observed, and that these men were to be persuaded to give up this land, and take 160 acres each in the place of those large tracts. This commission has been down there a year and a half, trying to persuade these people that it will be a good thing to make the change. When I went to this man who had 30,000 acres, and tried to persuade him to exchange them for 160 acres, he looked up, smiled, and said, "Don't you think I would be a fool to do it?"

That is the condition of things, and the time has come when the Government of the United States must take this matter into its own hands; and you people who have the care of the Indians, as some have the care of the churches, on your hands, have 34,000 pure-blooded Indians down there on the mountains, crowded out of all their rights, destitute of all the privileges and advantages of civilization and Christianity. And they will continue to be in this condition unless you take hold of the matter.

THE INDIAN TERRITORY.

[By Hon. T. J. Morgan.]

MR. CHAIRMAN, LADIES, AND GENTLEMEN: I approach the discussion of any phase of the Indian question with fear and trembling. It has baffled our best philosophy for a hundred years. It is a question involving the civilization of uncivilized people, the relation of a subject race to a conquering race, the mixing of races that are entirely unlike, the relation of the Government to its subjects, so that it is a complex problem not to be solved by declamation or by the wisdom of schoolboys. It is a question to be solved by the wisdom of the nation. Each of the Indian reservations presents its own problem; no two are alike. It is impossible for us to legislate or theorize satisfactorily as to "what we shall do with the Indians," unless we take up each tribe and reservation separately and discuss the situation as we find it there.

The question now is, What shall we do with the Indians in the Indian Territory? I can only indicate my thought in the ten minutes which I am expected to occupy. I agree with the conclusion of Senator Dawes, that the United States Government must take this matter in hand. I had the honor to recommend the appointment of this Commission to the Indian Territory, and made the suggestion that Senator Dawes, who has been interested in this question for many years, should be at the head of it; but I do not know how far my suggestion had weight.

The Indian Territory presents an anomalous condition that must be grappled with heroically. We are met by the statement that we are under treaty obligations with these people to preserve their independence. The answer to that is that the conditions under which that treaty was made, more than fifty years ago, have so totally changed that the provisions made by the treaty are scarcely applicable to-day. But we are told that these people are nations, having the rights of nations. I think that that very statement is its own answer. There can be but one nation within the territory of the United States. There is no philosophy, no philanthropy, no sentimentalism, that can justify the maintenance of the anomalous condition of the Five "Nations," with the right to declare war, to make peace, to erect boundaries, to establish custom-houses, to maintain armies, to parade before us as nations with all the rights that pertain to nationality. It is an absurdity, and we may as well treat it as such. But it is said that these people have an autonomy of their own which they have built up, and that we should have respect for that. Yes; and yet the facts are that the autonomy of these five peoples does not meet the necessity of their own case. You say, then, Indian civilization is a failure? Partially so, at least. The fact that there are 300,000 white people within the limits of that Territory, without law, without any relation to the Indian government, and by that anomalous treaty without any relation to the United States Government, is a tremendous factor that must be recognized. If you say the United States is under obligation to drive them out, the answer is twofold. A large number of these white people were invited by the Indians, and have acquired tribal rights with the nations; and, again, there are multitudes of young people born into that condition of things by which they have acquired certain rights that can not be disregarded by the Government of the United States. I tried to expel those intruders, but, after trial, I made up my mind that it could probably not be done; and so we must recognize this tremendous factor of 300,000 white people living within the Territory without the protection of the flag, and not subject to the laws of the country.

Because the condition of things is so anomalous that it is irreconcilable with any philosophy of our national life, and because the government of the Indians has proved inadequate to meet the necessities of the case, because the progress of these people can not go on under the present condition, because the march of civilization and intercourse between Kansas on the north and Texas on the south, and between Arkansas on the east and the Territories on the west, is obstructed by the present condition of things, so that it is a check and hindrance to the development of our national life, the time has come, I think, when the solution of the problem must be reached. I would give them time, I would not be in a hurry; but I would set before them the advantages of Statehood in contrast to their present government, and, if they will not consent to make the change voluntarily, I see nothing left for us but to make the change in wisdom, in justice to all, in prudence, in patience, in kindness, but to make it, so that the Indian Territory shall eventually become a State, with all the rights and privileges of a State, so that the Indian children and the white children growing up shall have the advantages of education and the protection of law, so that they shall eventually take part in the administration of their own government, and shall become American citizens, sharing in all the rights, privileges, and responsibilities of citizenship. It is a hard and perplexing case. If this is done it will excite criticism, and will give occasion for a great many reflections upon the willingness of the United States to make treaties only to break them. But, as far as I am able to study the problem from a distance, I am convinced that the time is speedily coming when for their sake, and for the sake of thousands about them, for

the sake of the untold numbers who may find homes within the border of the Territory, for the sake of our own national credit—the time, I say, is speedily coming when the present condition of things must pass away, and when there must be first a territorial and then a State government for all the inhabitants of the Indian Territory.

Professor MORSE. Has not the treaty been virtually violated by the Indians themselves?

Mr. SMILEY. Senator Dawes showed that it had been.

Professor MORSE. The treaty, then, has really been abrogated.

Adjourned at 1 p. m.

SIXTH SESSION.

FRIDAY NIGHT, *October 11.*

The conference was called to order at 8 p. m., after singing. Dr. Thompson was asked to speak.

ADDRESS OF REV. CHARLES L. THOMPSON, D. D.

Though not especially a worker on the Indian problem, I suppose I have a little right to enjoy the advantages of this conference. I almost grew up among the Indians. As a little boy in Wisconsin, the Menominees and other Indians were right around us; and I knew them as shiftless, worthless, and lazy, and, thanks to the proximity of the white people, generally drunken. Later I followed the tracks of Marquette from Green Bay to the Portage, and from the Portage to the Mississippi, along that road where, two hundred years before, he, with the zeal of an apostle, had blazed his way through the untracked wilderness, to carry the gospel with a zeal that has hardly been surpassed since the days of the Great Apostle. But there is nothing left to tell of his labors, save here and there a leaning or fallen crucifix, to show that once upon a time the steps of a missionary of Jesus Christ hallowed that wilderness where still ignorance and barbarism prevail, teaching us that even the enthusiasm of apostolic zeal is not sufficient to eradicate the habits of generations or build the new life of the Indian. Not many years ago I was traveling in the Indian Territory. I stayed one night at a comfortable house while waiting for trains. The parlor was carpeted. There were comfortable chairs, a cabinet organ, and a young lady who could play it; all the signs of a moderate education and domestic comfort. The people who thus took me in were Indians, who had been trained in Christian schools and by the ministry of Christian teachers.

My experience from the days of my boyhood, when I was surrounded by uncivilized Menominees, through the wilderness of Wisconsin, where Marquette preached a gospel whose echoes were lost in the night of heathenism, to the day when I saw an educated Christian Indian family, taught me what has been emphasized in this conference, what should always be emphasized in every conference of people working for the Indian or for the white, what took possession of Mr. Smiley when in this magnificent temple of God he conceived and sent out to the world the idea that, if you want to save the Indian people of the United States, you must save them by reforming them, building symmetrically from the center of their being, making them new men in Christ Jesus by the force of His gospel, and by Christian education along with the gospel. We must take the Bible in one hand and the spelling book in the other, and go into the wilds as the incarnation of Jesus Christ. There is no other specific for solving the Indian problem. Is it obscure and difficult? Somewhat. There are lots of ways suggested for solving it. Give the Indians 160 acres, and it is settled, say some; but that is not sufficient. Bring the Indians out, and put them down in Carlisle, and surround them with white people. That is another solution. It recalls an incident that once occurred in the life of Bishop Whipple, when, on leaving a wigwam for a brief excursion, he said to his Indian friend, "Will it be safe to leave my things here?" The Indian replied, "Perfectly; there isn't a white man within 100 miles." Not one of these specifics alone will solve the Indian problem. You must work from the heart of the Indian outward. When Mohonk became the center for a great moral propulsion, it became the center for the solution of the Indian problem. Precisely as the idea has gained strength that it is a moral question, that it is a question affecting the rebuilding of the man, there has been success. When we have found men and women who, like Jesus, are willing to carry the gospel—men and women who are willing to open the schoolhouse—then, and not till then, are we on the road for the hopeful solution of this problem. I say to you, Let not your hearts be discouraged about this final and glorious solution of the problem. If a personal reference may be excused, let me say that a man like Dr. Eastman shows us what a trained, disciplined Indian character can become by the gospel of Christ. The time is coming, and is not far off, when from the far-off, desolate field of Point

Barrow, in Alaska, without light, without warmth, without aspiration, without hope, down to the Everglades of Florida, we shall see not "tribes," but Christian men and women. And the time is coming when the anomaly of the Indian Territory will be blotted out, and Christian men and women in Christian citizenship shall enjoy there the immunities and rights of the Christian Republic.

President Julius D. Dreher, of Roanoke College, Salem, Va., who was next introduced by President Gates, spoke substantially as follows:

ADDRESS OF PRESIDENT JULIUS D. DREHER.

The work we have been doing at Roanoke College for some twenty-five years, for the higher education of Choctaws, to which President Gates has so kindly referred, would hardly entitle me to claim any of the valuable time of this conference, attended as it is by so many veterans in the work of Indian education. But I have long felt a deep interest in this subject, and that interest has been quickened by a visit to the Indian Territory, by contact with the Choctaws at Roanoke College, and by attendance on two meetings of this conference. I have been deeply impressed by the addresses and proceedings of the present meeting. The earnest spirit of Christian consecration manifested has made a most favorable impression, as it did four years ago, and as I think of the consecrated purpose of the workers and of the matchless natural beauty of Mohonk, I can not help feeling that in a special sense we are here basking in "the smile of the Great Spirit," as we discuss measures for the welfare of His children of the forest and the plain. While intensely interested in the discussions, highly gratified by the progress reported from various parts of the wide field, and greatly encouraged to hope for better things from the friendly attitude of the Government, I confess to a sense of shame and humiliation in the reflection that the greatest hindrance to the elevation of the Indian is to be found in the dishonesty, greed, and rapacity of white men in dealing with our red brethren. As we listen to the stories of these wrongs, these robberies, it seems that, notwithstanding the multiplicity of societies in our day, we need one more—a society for the encouragement of the homely virtue of common honesty. Some time last year I heard Dr. Daniel Dorchester, formerly commissioner of Indian schools, say in Boston that, so honest are the Indians in dealing with each other, even children in going to school will pass day after day melon patches, and never enter to take a melon. More than that, they will not take a melon from a vine that has grown through an opening in the fence and borne fruit almost in the public highway. These are the people we are trying to civilize. A missionary from Japan told us, in Salem, Va., only last Sunday, that we have much to learn from the people of that enlightened nation, especially emphasizing their scrupulous honesty, and informing his audience that along the less-frequented roads of Japan, where the travel is not sufficient to support inns, the farmers place by the roadside baskets of fruit and cakes, with little placards giving the price of each article and a small box to receive the money of the passing travelers, who are trusted to pay for what they take, while others are trusted not to carry away basket and money. And these are the people we call heathen. In Africa, we are told that a large company of native carriers may be trusted to transport on their shoulders packages of goods far into the interior, and, although different carriers need to be secured from each tribe whose territory must be crossed and the line of carriers may be scattered for many miles, and that, too, without guards, the packages, nevertheless, are all finally delivered intact at their destination. And these are the people we call barbarians. Surely there is need of teaching our people honesty, especially in their dealings with their weaker brethren, the red men, who have not yet learned enough of our civilization to protect themselves against the dishonesty and rapacity of unprincipled white men.

This afternoon, on Reservoir Hill, some of us participated in a very simple but significant ceremony: simple, because it was only the naming of a resting place by the roadside; significant, because, in the opinion of Mr. Smiley, a "great friend" of the Indians, as well as in the opinion of a host of others here and throughout our country, the Chief Executive of our great nation has been resolutely honest in discharging his duties to the wards of the Government. If there had been any doubt of the President's honest purpose to deal fairly and magnanimously with the Indian question in all its phases, it is safe to say that there would not now be a "Cleveland Cottage" on Reservoir Hill. It is a matter for sincere congratulation and patriotic hope when a great nation has as its head one in whose unflinching honesty the people of all political parties have abiding confidence. Let us be thankful for the splendid example he has set to the young men of our country, impressing upon them, as it must, the great truth that, whatever politicians may say or do, the heart of the American people will always be loyal to one who honestly and fearlessly does what he conceives to be his duty, without regard to party interests or personal popularity. There is much in the present attitude of the Government in the reforms already instituted and in wise plans adopted for the future to encourage us to believe that

the Indian is henceforth to have not only justice, but also all possible encouragement in his painful struggle toward a higher civilization.

Dr. LYMAN ABBOTT. As chairman of the business committee, I will report to you the platform which is presented for adoption by this conference; but, before presenting it, I will read two resolutions which are also proposed for the acceptance of the conference:

"We note with satisfaction that the experiment of introducing reindeer into Alaska has proved a marked success. But the supply of reindeer is as yet totally inadequate for the needs of the natives. The sum hitherto appropriated has been but \$7,500 a year, sufficient only to purchase 150 reindeer and pay the expenses of the herders. We therefore earnestly second the request of Commissioner Harris, that the appropriation be increased, and that Congress set aside for this coming year for the purchase and maintenance of reindeer the sum of \$20,000.

"Resolved, That we specially commend the work of the field matrons as productive of the best good of the Indian communities through the instruction and elevation of the Indian women, and in that respect particularly necessary. We urge substantial additions to the appropriation for their support, and that their number may be largely increased."

On motion, these two resolutions were unanimously adopted.

The platform was then read:

LAKE MOHONK PLATFORM.

I. We, the members of the Lake Mohonk Conference, in this its thirteenth annual meeting, reaffirm its utterances of past years, and especially of last year. The reservation system is an insuperable obstacle to civilization and should be abolished, the tribal organization destroyed, the lands allotted in severalty, the Indians intermingled with the whites, and the Indians treated as other men.

II. Until the Indian comes into complete ownership of his allotment, he should have the special protection of the Federal Government, special Federal officers should be endowed with magisterial authority for the administration of local justice; the Bureau should have power and means to employ and assign counsel for the legal protection of his rights; he should be guarded by adequate legislation from the land robber, the gambler, and the liquor dealer; he should not be allowed to sell or lease his lands, except upon permission first obtained from a Federal judge, and provision should be made for the secular and industrial education of all Indian children of school age in schools supported by and under the exclusive control of the Government, State or Federal.

III. It is un-Republican and un-American to permit the existence of any landed class in the community exempt from taxation. Such exemption is equally unjust to the taxed and to the untaxed. The taxes otherwise due on the allotment of the Indian citizen, so long as by a protected title his land is exempt, should be provided for out of Indian funds in the hands of the National Government, or, if there are no such funds, out of the general Treasury.

IV. No Indian tribe should be transferred from one reservation to another without its consent, and rarely, if ever, even with its consent. Rations should be given only where required by existing treaty stipulations, or to avert imminent starvation, and should be done away with entirely as soon as practicable. Distribution of money per capita is often disastrous, and should be made with increased caution.

V. The nation possesses a supreme sovereignty over every foot of soil within its boundaries. Its legislative authority over its people it has neither right nor power to alienate. Its attempt to do so by Indian treaties in the past does not relieve it from the responsibility for the condition of government in the reservations and in the Indian Territory; and, despite those treaties, it is under a sacred obligation to exercise its sovereignty by extending over the 300,000 whites and 50,000 so-called Indians in the Indian Territory the same restraints and protection of Government which other parts of the country enjoy.

VI. The best of laws are useless unless they are faithfully and equitably enforced. Such enforcement through the Indian Department is impossible unless appointments are made only for merit, removals only for cause, and the tenure of administrative officials is to this extent made permanent. We congratulate the country upon the evidence which the history of the past year has afforded, that it is the purpose of the Department to administer the Indian Bureau upon this principle, and we call upon Congress to cooperate with the Executive in such measures as may be necessary to secure permanently the Indian Bureau from the fatal incursion of the spoils system.

VII. The Government alone can not solve the Indian problem. Our American civilization is founded upon Christianity. A pagan people can not be fitted for citizenship without learning the principles and acquiring something of the spirit of a Christian people. The duty of the church is increased, and the hopefulness of accom-

plishing it is made more reasonable, by every advance the Government makes in providing protection and secular education for the Indian race. The progress already made toward the dissolution of organic barbarism, the opening already afforded for free Christian work, eloquently summon Christian philanthropists to furnish that contribution which nothing but unofficial, voluntary, and Christian service can furnish toward the emancipation and elevation of the Indian.

Dr. Abbott followed with a brief address.

ADDRESS OF DR. ABBOTT.

It seems to me that every time I come to Mohouk it is to make the same old speech; to reaffirm the absolute sovereignty of the American nation over every foot of American territory; to reassert the absolute responsibility of the American Nation for the exercise of that authority; to claim that the American Nation has not only the right, but the solemn duty, to exercise that sovereignty; to assert in the strongest manner possible that it can by no means rid itself of that responsibility, alienate that sovereignty, excuse itself from the crime of misgovernment in any part of the national territory. This is what I have tried to reiterate. We have made treaty after treaty, by which we agreed that certain parts of the national territory should be exempted from the National Government, that they should be forever given to barbaric tribes, and that we as a nation would exercise no authority in that portion of our domain. I do not stop to discuss the question whether, since the conditions are changed, we have not a right, under international law, to set those treaties aside. I do not stop to discuss the question whether these treaties have been violated by the other parties to the treaties, and thus have been practically set aside. I stand on the broad doctrine that the nation has no right whatever to alienate its sovereignty. That is something the nation can not do. If that attempt has been made in the past, our duty is to repent of the national sin and reform the national wrong, and do it instantly.

There are certain inalienable rights, our Declaration of Independence says. There are also certain inalienable duties which, in the providence of God, have been laid upon men and on the nation, and the men and the nation can by no means escape from them. A father has reposed upon him the duty of the care of his children. It is not possible for him, when his boys come to be sixteen or eighteen, to wash his hands of responsibility, and make a contract with them, and say, "You can go where you will and do what you please, and I have no longer any responsibility." If he attempts to do that, the courts will nevertheless hold him responsible for that duty which God and the law have combined to put upon him. He can not lay it aside if he would. The trustees of a college can not make a contract with the boys of the college and say: "We will not be responsible for the government, but will leave it in your hands. We will put the property of the college in your keeping, and you may do what you will with it." They may do it experimentally while they hold the authority; but, if as a result the property is destroyed, and disorders take place, and the town is injured, the courts will say to the trustees: "You are responsible. You can not transfer that responsibility. The trust is a personal trust." They have said it again and again in like cases. If the municipal corporation of the city of New York should say to one ward, "We will not exercise over that ward any authority; we will make a contract with that ward that we will not disturb, or tax, or repress anything there; we will leave houses of vice to flourish and liquor saloons to be unmolested," the State of New York would have something to say to that municipality. It would say: "You can not do this." The responsibility for the government of the whole city of New York rests upon the people of the city. It is a duty which they can not relinquish, a responsibility which they can not alienate.

God has put the responsibility of the direction and control of this continent in the hands of the American people; and if Congress has in the past made treaties by which it is agreed to pass the responsibility of the Indian Territory into the hands of another power, Congress has done that which it has no right and no power to do; and we appeal from that act of Congress to the conscience of the great American people and demand that the American nation shall resume the sovereignty which the American nation laid down and exercise the authority which the American Congress never had a right to alienate.

You remember the eloquent tribute which one of our Indian speakers made to the American flag. I wondered, when I heard Senator Dawes's description of the condition of affairs in the Indian Territory, that it did not bring the blush of shame to the cheek, and a feeling of remorse to the heart, that here was a Territory under our authority in which there were no stars and stripes, no stars to bring hope to the poor and oppressed and wronged and outlawed, and no stripes to be laid on the back of the criminal. Our first duty is to put the stars and stripes up again, and so to put them up that every star shall speak hope to the oppressed, every stripe shall speak warning to the oppressor.

When we come to the question of detail, it is a question of great difficulty. It is complicated. Now you will deal with all the interests that have grown up under this misgovernment is the difficult question. It is not for us here to solve it. It certainly is not for me to attempt to throw light upon it. I stand simply for this one proposition, that the nation is responsible to God and humanity, and to the future for every inch of national territory. It is responsible for the disgraceful scenes of barbarism and crime which are going on to-night in the Indian Territory. We are no more to go and ask the few men that are in control of the Indian Territory their permission to rectify the wrong than we are to go to the Mormons and ask their permission to abolish polygamy and build up the civilization of the nation from east to west on the basis of a Christian home.

It has been said here that the Indian problem is very difficult. It seems to me that Dr. Strieby, in that extremely interesting paper which he read this morning, showed us very forcibly the solution, though I confess I did not follow him in the conclusion which he drew from his premises. England had her aborigines to deal with in the clans of the Highlands. We have our aborigines to deal with in the red men of the West. The one, he told us, was perhaps as noble as the other. England opened good roads through the Highlands. We built a fence around the reservation and have said to civilization, "Stop when you get to this fence." England said to her Highland clans, "You must work or starve." We kept our aborigines in idleness, and gave them rations. England said to her clans, "If you can not find sources of industry, go elsewhere," and they went, and became noble citizens in other communities. We said to the red man, "If you leave your reservation, you do it at the risk of imprisonment, if not at the risk of life." England enlisted her Highland clans in her army, and set them fighting for their native land. We gave arms to our red men to fight one another and to fight us. England abolished the Highland tribe and dethroned the Highland chieftain. We acknowledged the red man's tribe and upheld the red man in his chieftainship. England brought her tribes under the same law with the rest of her population. We have systematically denied law to the Indian, and then wondered that he was an outlaw. I believe the difference between the Highland clan and the North American Indian is due not to the difference of race, but to the difference between English statesmanship and American politics. I want to see the road of civilization carried through the reservation. I want to see the Indian told that he must work or he must starve. I want the Indian tribal organization destroyed and the Indian chieftain remanded to private individual citizenship. I want the Indian taught that this is his native land and invited to protect that native land when his services are needed. I want to see him invited to come out from the reservation and mingle with his fellow-citizens with the same freedom which you and I possess. I want him given his land in severalty, not because the land amounts to much, but because the home amounts to everything, and the individual allotment is the foundation for the home. I want to see the Indian made subject to the same law and receive the same protection of the same law that is accorded to every other man on this American continent. When we treat the red man as a man, when we trust in him and in his fellow-citizens, when we give to him the rights which we claim for ourselves—the right to life, to liberty, to property, to home, to education—then, and not till then, will the Indian problem be solved.

Discussion followed, in which General Morgan, General Howard, Mr. H. M. Jenkins, Mr. Smiley, and others took part. It was then adopted clause by clause, and finally as a whole.

Mr. FRANK WOOD. I do wish to add a word of emphasis as to the importance of Dr. Eastman's work. I have received a letter from the International Young Men's Christian Association Committee which shows that this most hopeful work is likely to stop for the lack of funds. We believe in all the various forms of effort for the Indian that have been discussed here; but the hopeless thing to me is that these are all forms of work of white men for Indians, and none of them the work of Indians for Indians except this. The Indian can not take care of his own land. He can not take care of his own money. He has to have someone appointed to take care of him and to get justice for him. Most of the plans proposed here would still keep the Indian in a state of pupillage. When is this to stop? The only work brought before us in which the Indian is doing something for himself is this work—the work of one man among these Indians, organizing them to work for themselves. He has organized during the past year over forty Young Men's Christian Associations, with from 25 to 100 members, or more than 2,500 members in all. They are associated to carry on the work that we have been discussing here, and avail themselves of the power of organization for every good purpose; and Dr. Eastman, in his own person, furnishes them an object lesson as to what they may become. We know the difficulty of getting law for them. We appreciate all the obstacles. The greatest difficulty is that the Indian does nothing to help himself. He does not appreciate the value of law, and when he has it does not know what to do to secure its protection. These young Indians will, in their associations, discuss the question of citizenship and

law, the duty of self-government and self-support. Is not this the best preparation for and the quickest way to secure law? If secured in answer to their own demands, they will be ready to use law. The Young Men's Christian Association work, as described by Dr. Eastman, trains and develops the body, mind, and soul. This is to me the most important and hopeful work at the present time for the Indian. Can you not do something to bring this matter before your churches, or can you not, as individuals, give part of the small amount needed to carry it on? I know the personal sacrifice that Dr. Eastman has made, which he would not allude to. He has to give up a profession that paid him more than twice as much as he earns from this work, and Mrs. Eastman will pardon me if I quote her as saying, that it is the greatest trial of her life that she has to be separated from Dr. Eastman so much, while he is carrying on the work; but they are willing to make sacrifices for the Indian race. Shall we let the work stop for lack of funds? It requires about \$3,000 a year to carry it on. Money may be sent to the general secretary of international committee, Young Men's Christian Association, 40 East Twenty-third street, New York City.

REV. E. H. RUDD. Mr. Chairman and Friends: I should be untrue to the deep sense of gratitude that I feel personally were I not in some way to express my appreciation of this congress, and what I hope its results will be to me, and if God shall give me the voice and influence which shall go forth to influence others. I speak unknown to most of you. One day Bishop Doane, than whom there is no more earnest laborer in Christ's vineyard, was standing on a street corner in Albany, when a small street urchin came up to him, and, looking at him, studied him carefully. At last he looked up in the bishop's face, and said, "Say, Mister, are you anybody in particular?" I am nobody in particular, but I want to say that I can not but feel that I am one of many in this room who feel a deep sense of gratitude to Mr. and Mrs. Smiley for the magnificent work they have done. The work here has impressed me in two or three regards. Carey gave that glorious statement to the world which has inspired thousands of workers when he said, "Attempt great things for God, expect great things from God;" and it seems to me that that is the motto of this body of consecrated men and women. I want to take it home to myself and follow it every day. I have been impressed with another thing—the fact that you are doing something for the elevation of the Indian which is making the Indian incomparably higher than he has ever been in the past. One of the best features of this work is that you are working along practical, common-sense lines; and we want more and more of that work, not only among Indians and negroes, but among the Chinese and Japanese, and the faraway missions of the sea. The things that are good for them are what are good for us. Human nature is the same under any color. It seems to me the policy of the men and women working in this conference, aided by the giant intellect and warm heart of men like Dr. Lyman Abbott, is to go forward steadily, with faith in God. You have put at the forefront, first, midst, and last the gospel of the Lord Jesus Christ as the means of solving this problem. That means the gospel in church on the Sabbath, in the business places on Monday, Tuesday, and Wednesday, the gospel in the kitchen, the gospel in sweeping a room, the gospel when you are receiving your friends in social life—everywhere and always the gospel first. Herein lies your success.

A resolution of thanks, accompanied by a brilliant speech, was offered by Mr. William McElroy:

"At the conclusion of the Thirteenth Annual Conference of the Indian Association its members, impressed with a sense of obligation to its generous host for all the pleasure and comfort afforded indoors and out of doors during all their stay, desire to place on the records of the conference the following expression:

"*Resolved*, That we extend to Mr. and Mrs. Smiley our thanks and our hearty appreciation of the princely hospitality so generously extended, year by year, to the members of the Indian conference, and to assure them, with all the warmth we may express in words, that their kindness rivals in extent and charm all the other attractions of Mohonk."

Rev. Henry M. Field seconded the resolution in a brief address. The resolution was then unanimously adopted.

Mr. Smiley responded in a few appropriate words; but, at the suggestion of Mr. Smiley, these addresses are not included in the report, out of respect to his modesty.

On motion Mr. Frank Wood and Mrs. Isabel C. Barrows were elected a committee on publication.

On motion it was voted that President Gates be authorized to name the usual committee to go to Washington in behalf of the Mohonk conference, when necessary.

On motion of Mr. Austin Abbott, it was moved that the chairman of the conference be, ex officio, a member of the committee to go to Washington.

At the suggestion of President Gates, a resolution of sympathy with Rev. E. E. Hale, D. D., on the loss of his son, was passed unanimously by a rising vote.

On motion of Mr. A. K. Smiley, the thanks of the conference were voted to President Gates for his able services as presiding officer.

President GATES. Friends, I thank you. It is always a pleasure to preside over people who are bound together by a high purpose.

After the singing of the hymn, "God be with you till we meet again," the conference was adjourned.

LIST OF MEMBERS.

Abbott, Dr. Austin, dean of law school, University of New York, 16 East Thirty-fourth street, and Mrs. Abbott.
 Abbott, Rev. Dr. Edward, president Massachusetts Indian Rights Association, Cambridge, Mass., and Mrs. Abbott.
 Abbott, Rev. Dr. Lyman, editor Outlook, New York City, 110 Columbia Heights, Brooklyn, N. Y., and Mrs. Abbott.
 Andrews, President E. Benjamin, Brown University, Providence, R. I.
 Arbuckle, Mr. John, 315 Clinton avenue, Brooklyn, N. Y.
 Atterbury, Rev. Dr. W. W., 27 West Thirty-eighth street, New York City.
 Austin, Mrs. L., 891 Prospect street, Cleveland, Ohio.
 Avery, Miss Myra H., 137 Academy street, Poughkeepsie, N. Y.
 Barrows, Mrs. Isabel C., Boston, Mass.
 Boyd, Mr. O. E., recording secretary Board Home Missions Presbyterian Church, New York City, and Mrs. Boyd.
 Brown, Levi K., clerk Friends' Yearly Meeting, Goshen, Pa.
 Browning, Hon. D. M., Commissioner of Indian Affairs, Washington, D. C.
 Bruce, Rev. James M., Youkers, N. Y., associate pastor Memorial Baptist Church, New York City, and Mrs. Bruce.
 Cornell, Miss Amy, Mohonk Lake, N. Y.
 Capen, Mrs. Frank S., New Paltz, N. Y.
 Claffin, Mrs. William, 63 Mount Vernon street, Boston, Mass.
 Cleveland, Miss Rose Elizabeth, Holland Patent, N. Y.
 Coit, Rev. Joshua, secretary Massachusetts Home Missionary Society, 9 Congregational House, and Mrs. Coit.
 Crannell, Mrs. W. W., President Albany Indian Association, 9 Hall Place, Albany, N. Y.
 Cuming, The Misses, 28 West Twelfth street, New York City.
 Cornell, Miss Mary A., Mohonk Lake, N. Y.
 Dawes, Hon. Henry L. and Mrs., Pittsfield, Mass.
 Dawes, Miss Anna L., Pittsfield, Mass.
 Davis, Mr. Joshua W., vice-president Boston Indian Citizenship Committee, Newton, and Mrs. Davis.
 Dodge, Miss Dora B., Remington Station, Cheyenne Agency, S. Dak.
 Dreher, Dr. Julius D., President Roanoke College, Salem, Va.
 Drury, Rev. J. B., managing editor Christian Intelligencer, New York City, and Mrs. Drury.
 Dunning, Rev. Dr. A. E., editor the Congregationalist, Boston, Mass.
 Dunning, Mrs. Albert E., 7 St. John street, Boston, Mass.
 Eastman, Dr. Charles A., secretary Indian Department international committee Young Men's Christian Association, 102 St. Albans street, St. Paul, Minn., and Mrs. Eastman.
 Foster, Rev. Addison P., Eastern editor the Advance, Boston, Mass.
 Fountain, Mr. and Mrs. Gideon, 34 East Sixty-fourth street, New York City.
 Field, Rev. Dr. Henry M., editor the Evangelist, New York City, and Mrs. Field.
 Fisk, Mrs. Clinton B., 175 West Fifty-eighth street, New York City.
 Frissell, Rev. Dr. H. B., principal Hampton Agricultural Institute, Hampton, Va.
 Frye, Mrs. Myra E., president Maine Indian Association, Woodfords, Me.
 Gates, President Merrill E., president Amherst College and chairman Board of United States Indian Commissioners, Amherst, Mass.
 Hailmann, Dr. W. N., Superintendent of Education, Washington, D. C., and Mrs. Hailmann.
 Hall, Rev. Dr. and Mrs. Hector, Troy, N. Y.
 Hallock, Rev. J. N., editor Christian Work, New York City, and Mrs. Hallock.
 Hamlin, Rev. Dr. and Mrs. T. S., Washington, D. C.
 Harding, Rev. and Mrs. J. W., Longmeadow, Mass.
 Hardy, Mr. Alfred, Indian Rights Association, Farmington, Conn.
 Harris, Dr. William T., Commissioner of Education, Washington, D. C., and Mrs. Harris.
 Hatfield, the Misses, 149 West Thirty-fourth street, New York City.
 Hayes, Miss Fanny, Fremont, Ohio.
 Hine, Mrs. C. C., 209 Washington street, Jersey City, N. J.
 Horr, Rev. Dr. George E., editor Watchman, Boston, Mass., and Mrs. Horr.

- Howard, Gen. O. O. and Mrs., Burlington, Vt.
 Huntington, Daniel, 49 East Twentieth street, New York City.
 Ives, Mrs. Marie E., president New Haven Indian Association, New Haven, Conn.
 Jackson, Rev. Dr. Sheldon, general agent for education of Alaska, Washington, D. C.
 Jacobs, Hon. Joseph F., member Board Indian Commissioners, Ann Arbor, Mich.
 Jenkins, Howard and Mrs., editor Friends' Intelligencer and Journal, Philadelphia, Pa.
 Leupp, Mr. Francis E., Washington agent Indian Rights Association, Washington, D. C.
 Lyon, Hon. W. H., member Board United States Indian Commissioners, Brooklyn, N. Y.
 MacArthur, Mrs. Robert S. and Miss, 358 West Fifty seventh street, New York City.
 McElroy, Mr. and Mrs. John E., State street, Albany, N. Y.
 McElroy, Hon. William H., 236 West Seventy-fourth street, New York City.
 McWilliams, Mr. and Mrs. D. W., 39 South Portland avenue, Brooklyn, N. Y.
 Meserve, Charles F., president Shaw University, Raleigh, N. C., and Mrs. Meserve.
 Morgan, Rev. Dr. T. J., corresponding secretary, American Baptist Home Missionary Society, New York City, and Mrs. Morgan.
 Morse, Professor and Mrs. Anson D., Amherst College, Amherst, Mass.
 Moss, Rev. Lemuel, pastor Baptist church, Woodbury, N. J.
 Peck, Mr. and Mrs. Cyrus, 85 North Fifth street, Newark, N. J.
 Pratt, Capt. Robert H., superintendent Indian industrial school, Carlisle, Pa., and Mrs. Pratt.
 Quinton, Mrs., Amelia S., president Women's National Indian Association, Philadelphia, Pa.
 Ridley, Mrs. Edward, Hotel Endicott, New York City.
 Riggs, Rev. Thomas S., Dakota Mission, Oahe, S. Dak.
 Riggs, Rev. Dr. A. L., Santee Normal and Training School, Santee Agency, Nebr.
 Rudd, Rev. Edward H., pastor First Presbyterian church, Albion, N. Y.
 Skinner, Hon. Charles R., State superintendent public instruction, Albany, N. Y., and Mrs. Skinner.
 Smiley, Mr. Alfred H., Lake Minnewaska, N. Y.
 Smiley, Miss Sarah F., 406 West Twentieth street, New York City.
 Smiley, Hon. Albert K., member board United States Indian Commissioners, Lake Mohonk, and Mrs. Smiley.
 Smith, Miss Helen S., 17 West Seventeenth street, New York City.
 Strieby, Rev. Dr. M. E., corresponding secretary American Missionary Association, New York City.
 Thompson, Rev. and Mrs. Dr. Charles L., 54 East Sixty-ninth street, New York City.
 Van Slyke, Rev. Dr. J. G., First Reformed church, Kingston, N. Y.
 Warner, Dr. and Mrs. Lucien C., 2042 Fifth avenue, New York City.
 Welsh, Mr. Herbert, corresponding secretary Indian Rights Association, Philadelphia, Pa.
 West, Prof. Charles E. and Miss, Buffalo, N. Y.
 Whittlesey, Gen. E., secretary board United States Indian Commissioners, Washington, D. C., and Mrs. Whittlesey.
 Wood, Mr. and Mrs. Henry, Mount Kisco, N. Y.
 Wood, Mr. Frank, member Boston Indian Citizenship Committee, 352 Washington street, Boston, Mass., and Mrs. Wood.
 Wortman, Rev. and Mrs. Dr. Denis, pastor Reformed church, Saugerties, N. Y.
 Wynkoop, Mr. Francis and Miss, 159 West Twenty-first street, New York City.

JOURNAL OF THE TWENTY-FIFTH ANNUAL CONFERENCE OF THE UNITED STATES BOARD OF INDIAN COMMISSIONERS WITH REPRESENTATIVES OF MISSIONARY BOARDS AND INDIAN ASSOCIATIONS.

The conference met at the Ebbitt House, Washington, D. C., at 10 a. m., January 15, 1896. President Gates being absent on account of sickness, Hon. Darwin R. James was elected chairman for the day.

Mr. James welcomed the Commissioners and the representatives of the missionary societies, and asked Rev. Dr. Pitzer to open the session with prayer. After prayer by Dr. Pitzer, the following business committee was appointed:

Commissioner F. E. Leupp, Messrs. C. J. Ryder and C. S. Meserve, Miss Alice C. Fletcher, and Mrs. E. Wistar.

Reports from the religious societies were then called for. The first submitted was by Gen. T. J. Morgan, secretary of the American Baptist Home Mission Society:

REPORT OF T. J. MORGAN.

I submit the following statement of missionary and educational work carried on among the Indians by the Baptists. There are four Baptist missionary organizations which carry on this work; first, the American Baptist Home Mission Society, with headquarters in New York; second, the Woman's American Baptist Home Mission Society, with headquarters in Boston; third, the Women's Baptist Home Mission Society, with headquarters in Chicago; fourth, the Home Mission Board of the Southern Baptist Convention, with headquarters in Atlanta, Ga. Of the latter I am unable to give you any information, as I have not the facts before me; nor am I able to speak definitely of the work done by the society with headquarters in Chicago, as their's is an independent work; it consists, however, chiefly in the employment of a few women missionaries. The New England society works in cooperation with the American Baptist Home Mission Society and is included in what I shall say of the work done by the society whose secretary I am.

Our work is confined exclusively to the Indians living in Indian and Oklahoma Territories. At present we have no missions among any other body of Indians.

Our work is two-fold, missionary work proper and educational work. Our principal missions are among the Cherokees, Choctaws, Chickasaws, Creeks, Seminoles, Delawares, Wichitas, Kiowas, Comanches, Cheyennes and Arapahoes, and Sac and Fox. Rev. J. S. Murrow, D. D., Atoka, Ind. T., is the general superintendent in charge of our Indian missionary work. He reports 76 churches, 46 houses of worship, 63 ordained ministers, 4,538 members, and 27 Sunday schools with 1,053 pupils. Most of the Indian Baptists are gathered into distinctively Indian churches and have their own native pastors. In some instances Indians are members of white churches and in other cases white people are members of Indian churches. The organization, polity, discipline, and general character of these Indian churches do not differ essentially from that of frontier white Baptist churches. There is, I think, on the whole, a steady advance in the development of religious character.

Within the last three years four new missions have been established: One quite recently among the Cheyennes and Arapahoes in Oklahoma; one near Fort Sill, among the Comanches, and two among the Kiowas—one near Rainy Mountain and the other on Elk Creek, in the southwestern part of Oklahoma. The plan of these missions is substantially this: The Indians have consented to the setting apart at each station of 160 acres of land. This we have inclosed with a substantial wire fence, with cross fences, and a portion of it has been broken and brought under cultivation. At each station there has been erected a missionary's residence and a chapel; wells have been sunk, cisterns constructed, 10 acres at each place planted in fruit trees, and a beginning made for the development of gardens for vegetables and flowers. Our thought is that each of these mission stations shall be an object lesson to the Indians, presenting to them properly cultivated farms and attractive, civilized homes. The influence of these stations has already been helpful in stimulating them to more intelligent and systematic efforts to improve their own homes.

Our educational work is carried on in a primary school among the Wichitas, at Anadarko, Okla., with an enrollment of 40 boarding pupils, and academic work at

Tahlequah, with an enrollment of about 100; at Atoka, with an enrollment of about 21, and higher academic work at Bacone, with an enrollment of 100 (these latter are in the Indian Territory). We are spending for missionary work about \$5,000 annually, and for educational purposes about \$10,000, and we regard the results as very satisfactory, considering the limited amount that we are able to expend. While the Roman Catholics are receiving from the public Treasury, the present year, \$308,000, and during the last eleven years have received from the same sources \$3,430,157, the Baptists have prosecuted their work independently, neither asking nor desiring any governmental subsidy. (We are hoping and expecting that this gross favoritism on the part of the United States Government will be brought to a speedy end.)

REPORT FOR THE AMERICAN MISSIONARY ASSOCIATION.

[Rev. C. J. Ryder, D. D., corresponding secretary.]

STATISTICS AND GENERAL FACTS.

In reporting the year's work of the American Missionary Association among the Indians, certain general facts and comprehensive statistics challenge our attention.

	1893.	1895.		1893.	1895.
Churches.....	12	14	Total pupils.....	858	578
Membership.....	762	905	Sunday school scholars.....	1,301	1,400
Schools.....	12	21	Out stations.....	22	23
Missionaries and teachers.....	90	80			

REDUCED SUPPORT.

Remarkable and significant changes have taken place in the work of the American Missionary Association in its Indian field during the past three years. In the first place, the financial basis of the Indian work is radically changed. By the action at the annual meeting of the association held at Hartford, Conn., October, 1892, all Government appropriations have been declined by this association. The accompanying table shows what this change involved:

	1892-93.	1893-94.	1894-95.
Paid by American Missionary Association.....	\$31,497.60	\$43,546.69	\$41,406.85
Paid by United States Government.....	26,383.06		
Total.....	57,880.66	43,546.69	41,406.85

In 1891-92 and 1892-93 \$22,000 in round numbers were received from the United States Government for the support of Indian pupils in American Missionary Association schools. Since then not one cent has been received from this source for this purpose.

This loss of so large a fund has been disastrous in two respects. In the first place, the appropriation by the association from the current income was necessarily increased by about \$12,000. The amount appropriated with this large increase, however, was \$16,000 less than that which has been formerly expended, including the Government fund. This was a loss of 25 per cent, and meant a pitiful retrenchment in the work.

METHODS OF WORK.

The general forms and methods of work are similar to those which have been adopted by the association in other years. The schools have been conducted with a decreased force on account of financial stringency, but with great effectiveness. In the regular grades of school work the conditions and requirements have been more rigid. Many have been turned away who could not be accommodated on the reduced appropriation, and this has given the principals and teachers opportunity to select the best.

This is an heroic and almost cruel method. The following letter recently came to the superintendent of one of our schools:

"ROSEBUD AGENCY,
"Stearns, S. Dak., October 21, 1895.

"MY DEAR A. L. RIGGS: I am going to write you this afternoon now is want me to coming back. I will coming back. And please I want to come back very much, because I want to learn something, and then I will stay at home. So please I want

to come back to school again, and please answer me soon as you can and tell me if want me to come back or not, and we are well and safe the same as ever. And how you getting along now? I will now close, with best wishes and love to you all from

"EMMA W. BUFFALO CHIEF."

This illustrates the condition in all of our schools since the retrenchments were made to meet the decreased income.

SANTEE NORMAL TRAINING SCHOOL, NEBRASKA.

At Santee normal training school the normal department has been reenforced through the exceptional skill and broad educational knowledge of the principal. He writes me under recent date that the students have never done as good work or accomplished as good results as they are doing now. The very fact of having a school planted where the Indians are is illustrated from the experience of the year at Santee. Classes from the Government school in chemistry, and classes from the district school have been taught at Santee, thus broadening the work and reaching a much larger field than would be indicated by the enrollment of the school.

At Oahe, S. Dak., although the superintendent of the mission, Rev. T. L. Riggs, has been suffering from the painful affliction that laid him aside last year, he has, nevertheless, visited the outstations and reported the work in this large field.

The work at Fort Berthold, N. Dak., has developed as largely as would be possible under the restrictions fixed by the straitened financial condition.

The mission at Elbow Woods, which is now the Government mission, has been reenforced by the transfer of one of our most experienced and wise missionaries from Santee. She reports that the work opens encouragingly.

In industrial work, which the American Missionary Society has always made a prominent feature of its educational work, there have been good results. A report from the superintendent of carpentering at Santee, which was recently received at our office, is significant in two respects: First, as showing the careful and detailed industrial instruction which is being given, and, secondly, as illustrating again the fact that when a school is situated among the Indians the Christian influence of an industrial teacher, even, will be much broader than would be possible under other conditions. This superintendent of an industrial department has been teaching the boys "sawing and planing, mortising and tenon, dovetailing, inlaying and turning, as well as the more common carpenter work." He has also carried on aggressive Christian work, holding Sunday schools in neighboring communities among the Indians and white people.

The unique and new work reported last year as inaugurated by Prof. F. B. Riggs, of Santee, which we named the work of the "educational missionary," has been pushed with considerable vigor. The educational missionary has gone over the prairies and gathered the Indians at various points, giving them illustrated lectures on the progress of civilization, showing how the tepee may develop into the fine houses of our large cities; illustrating also by the stereopticon the life of Christ, impressing them as they could not otherwise be impressed with these important lessons in civilization and Christianization. He has just been absent from the school on an extended trip through the Bad River, Cheyenne, and Moreau River country. In connection with this stereopticon exhibit, lectures on chemistry and physics, with simple experiments, are given to the Indians. These experiments do more to clear the minds of the Indians of their superstitious regard for natural phenomena and rob the medicine man of his mischievous and tyrannical influence over them on account of his wonder working than any other influence. The reports of this campaign are not only interesting, they are thrilling. Just a word from a recent letter: "My programme was a popular-science lecture with the most attractive demonstration, and on Sunday night a big special meeting, with music and arousement. The science demonstrations awaken the people and start them to something. The plan proves a great success."

We have also organized in connection with Santee a "corresponding institute," of which there are now 56 members, largely Indian boys and girls, scattered over the reservations in constant correspondence with the superintendent at Santee, keeping up their work and keeping in touch with him so that there is a quickening of the desire for more study and intellectual development, and a strong holding to the better life. Mr. Riggs is so situated that he can go out upon the prairie and visit these graduates and other students who have left the school and so assist potentially in their continued development and improvement. This educational missionary work is unique, and peculiar to the American Missionary Association, and has proved a great success.

In church work there has also been encouraging progress. The membership has increased more largely than is true of the same number of churches in surrounding localities.

In many churches there has been quiet work, such as usually characterizes a moral movement among the Indians, which has resulted in the ingathering of a goodly number of these red people.

The growing determination of the part of the Indian Christians to be self-helpful and to become self-supporting is one of the most hopeful signs in our American Missionary Association work. Three different churches have gathered among their own Indian membership from \$300 to \$600 each and placed it in bank to build their own houses of worship.

At Cherry Creek, S. Dak., the Indians contributed \$1,000 toward their church building. They gave of their small means generously and with self-sacrificing devotion. This same spirit characterizes the larger part of the membership of these Indian churches.

I am happy to report that the hospital at Fort Yates, N. Dak., has been again opened this year. The members of this honorable commission are familiar with the excellent work accomplished in this hospital. When the serious retrenchment was found necessary on the part of the American Missionary Association the hospital was discontinued. Special funds have been contributed, however, which will conduct it at least a year and a half, and an excellent physician, Miss L. T. Black, M. D., a graduate of Ann Arbor Medical College, having had experience in active practice for several years, has been appointed to and entered upon this work. This hospital especially provides for the suffering women and children of the Indian people who gather at Fort Yates. It is of incalculable value. We are hoping that funds will come into the treasury so as to make it possible to carry on this work continuously, and not in the interrupted way which has been necessary in the last few years.

The outstations of the association have largely multiplied. The association has demonstrated in its work pretty surely that a Christian Indian with his wife, gathering the children from the neighboring tepees and cottages and giving them their first instruction in the elements of Christian education (for it is among these influences distinctively and positively Christian) is to be the ultimate solution of primary Christian training for these people. There has been an increase in the enrollment of these outstation schools of more than 100 per cent, which we deem very encouraging.

The effect of this missionary work upon the life and character of the Indian is manifest.

Individually he is gradually acquiring (1) higher ideals, (2) purer morals, (3) love of home, and (4) Christian altruism.

In the community life of the tribes the Christian Indian is proving this radical change in his character by practical illustrations of Christian service. (1) He is teaching his own schools, (2) helping in the building of his own meeting houses, (3) planting missions among his people, and (4) more and more sustaining his native missionaries.

To be sure, the Christian Indians are few in comparison with the great mass gathered in these many tribes. It is a little leaven in an enormous lump; but that it is working, these facts abundantly prove. These hopeful results, prophetic of those much larger in the future, are the glory and the crown of the Christian missionary.

ALASKA.

Last year Mr. and Mrs. Lopp resumed their work as our missionaries at Cape Prince of Wales, Alaska. The year has been the most prosperous and successful which has been experienced in our Arctic work. The enrollment in the schools was 142, and the average attendance 108—a very favorable showing. Mrs. Lopp has also conducted private classes of advanced pupils and has taught the girls in knitting and sewing.

The herd of reindeer now numbers 174, an increase of 74. No difficulty has been experienced in their management.

Early in the winter the natives became much interested in religion. On invitation a teacher and two interpreters came from the Swedish Evangelical Mission on Norton Sound and religious services were held in the schoolhouse in the daytime and also in the evening. In a few weeks a sufficient number gave evidence of conversion to God to call for a Sunday afternoon prayer meeting. Many of them came to know from experience in their own hearts that God can answer the prayer of a poor Eskimo Indian.

Cape Prince of Wales being the metropolis for Arctic Alaska, our missionaries have frequent opportunities to tell the "Old Story" to many visiting natives. Mr. Lopp made sled journeys to the homes to which the converts had returned and found them observing Sunday and anxious to be taught more about Jesus.

Mr. and Mrs. Lopp have returned to their homes in the States, where they will remain for the year. Want of funds prevents the association from sending missionaries to Alaska this year, but the Government has sent teachers to Cape Prince of

Wales at its own expense and under its control. Mr. Lopp saw them before he started for home, and writes: "I am well pleased with them and feel confident they will be successful." The association does not intend to abandon the mission, and hopes that money may come in so as to warrant the renewal of the work there next year.

REPORT BY DR. W. G. LANGFORD.

Statement of work among the Indians under the care of the Protestant Episcopal Church in the United States of America.

In Alaska we have 8 missionaries—3 at Anvik, 3 at Fort Adams, and 2 at Point Hope. A bishop has recently been consecrated for this jurisdiction, who, with his wife and family and a presbyter and his wife, are expecting to leave for Juneau this month.

In Florida Bishop Gray conducts a work among the Seminoles.

The work in the Indian Territory, under the charge of Bishop Brooke, is cared for among the Cheyennes and Arapahoes by the Rev. Mr. Sanford and the Rev. David Pendleton Oakerhater, a Cheyenne deacon.

The work in Minnesota, under the direction of Bishop Whipple and his coadjutor, Bishop Gilbert, assisted by the Rev. J. A. Gilfillan, archdeacon, is so well known that it needs no special mention. There are 11 mission stations, which are cared for by 5 presbyters, 6 deacons, and 3 catechists.

In New Mexico and Arizona Bishop Kendrick is working among the Navajoes at Fort Defiance, where he has a hospital. The Navajoes number from 18,000 to 20,000.

In North Dakota Bishop Walker is conducting work at Fort Totten, attended in part by the inmates of the Government school, and at a point 10 miles south of the agency. There are Chippewas, Sioux, Mandans, Arickarees, Gros Ventres, and Crees in the congregation. At the mission on the Devil's Lake Reservation, in charge of the Rev. W. D. Rees, the attendants are all Sioux, some of them being men who had part in the Sioux massacre of 1862. They are partially civilized now and some of them are Christians. There are about 250 Sioux connected with the mission at the Cannon Ball. In the Turtle Mountains Mr. Salt, a licensed lay reader, holds services for the Chippewas resident there. A large number of full-bloods and of half-breeds are interested.

In South Dakota, under the charge of Bishop Hare, there are missions among the Sissetons, Wahpetons, Santees, Yanktons, Lower Brules, Yanktonnais, Blackfeet, Sans Arcs, Onchapas, Minneconjoux, Two Kettles, Upper Brules, and Ogalallas. The Indians with whom the missionaries have had to deal were some of the wildest and most reckless of our North American tribes, and were scattered over a district some parts of which were twelve days' travel distant from others. There are four boarding schools in this jurisdiction in successful operation among these Indians, in which live over 200 children, and the buildings are commodious and substantial. The average attendance for the past fiscal year was as follows: St. Paul's school, 47; St. Mary's school, 50; St. John's school, 52; St. Elizabeth's school, 34; each school having been filled to its utmost capacity. During the last year nine Indians were candidates for holy orders, and three Indians, viz, Victor Renville, a Sisseton, Joseph Marshall, a Brule, and John Wahoyapi, a Minneconjou, were ordained to the deaconate. These men have been trained and tested in practical work for periods ranging from eight to twelve years and have not been found wanting. In May last the Rev. J. W. Cook completed a service of twenty-five years in the Niobrara missionary field, when the bishop with a number of the clergy assembled to mark the event by suitable services and words of congratulation. There are in South Dakota in the Indian field 19 clergymen, 66 catechists and helpers, 48 churches and chapels, 37 stations, and 36 residences. Many of these "residences" are only little cottages, costing from \$150 upward, but they provide some sort of a habitation for the minister or catechist. Last year there were 306 confirmations among the Indians. There were no debts of any kind resting upon any of the buildings (churches, parsonages, boarding schools) at the close of the year. The Indian women, besides "giving to the poor," caring for the support of the native ministry and the insurance and improvement of their little churches, have sent loving gifts to China, for the orphanage and the home for Bible women. Their offerings the past year amounted to \$3,630.

In Wisconsin the oldest Indian missionary work of the church is carried on among the Oneidas. There are at work on the reservation the Rev. S. S. Burleson, his family, the Rev. Cornelius Hill, an Indian recently ordained, and two mission sisters of the Society of the Holy Nativity, one of whom is a trained nurse. The sisters have charge of the new hospital which has been built, but is not fully equipped. There is conducted daily a mission school, where the best men of the tribe have received their education. The congregation is made up of 1,000 baptized souls and nearly 200

communicants, and these are scattered through the woods over an area 12 miles by 9. The Rev. Mr. Burseson is the physician and surgeon of the tribe as well as its priest.

By the action of the board of missions in 1892, confirmed by the action of the missionary council in 1894, the church declined longer to receive Government aid in its work among the Indians. Yet notwithstanding this, there is charged to the Episcopal Church something over \$2,000 in the report of the honorable Commissioner of Indian Affairs for 1895. This money is not received by the society which represents the church and should not be so charged as to imply that the church is acting in violation of its deliberate and published action by which it surrendered not a part but the whole of the Government appropriation.

SOCIETY OF ORTHODOX FRIENDS.

The report from the Society of Orthodox Friends was made by Mr. E. M. Wistar, who spoke as follows: The larger part of the work for the Indian, of which I have definite knowledge, is that which is being conducted by the associated executive committee of Friends on Indian Affairs. This associated committee is composed of delegates accredited to it from nine yearly meetings, and from the Philadelphia Indian Aid Association, which is made up of Friends of Philadelphia Yearly Meeting. Our work is mainly in Oklahoma and in the Indian Territory. There are in those two districts 21 meetings of Friends, all of which are attended by Indians. Some of these meetings are held as often as three times a week and all once a week, some twice. There are about 450 Indian members in those two Territories, besides many other attenders. During the year there have been on an average 55 family visits made each month by representatives of Friends, who are in the support of the associated committee. These are all ministers of the gospel. There are 6 places where midweek prayer meetings have been held and attended by Indians. There are 9 Bible classes held once a week and attended by Indians, although not exclusively for them. We have our superintendents directly appointed by the associated committee, George N. Hartley and his wife, L. Ella Hartley, who have been actively in the field the past year. From them and 14 other workers under them the association receives each month a statistical report. There are also besides the meetings several schools with which we have some connection, and we feel that in them good and efficient effort has been exerted. Two of these are strictly conducted by Friends. The one at Skiatook, under Eva Watson, makes a monthly report to the Philadelphia Indian Aid, and gives us a great deal of satisfaction. It has gradually been built up until there are 54 Indians in it and they seem to be doing good work.

The Kickapoo school has been greatly disturbed, owing to the difficulties that the Indians are contending with in endeavoring to become citizens of the United States. This difficulty raises a large question and an old story. The school has been almost broken up owing to the disheartened condition of the Kickapoos on the frontier of our civilization. It is in charge of Elizabeth Test. I can hardly speak of the work which our women are doing there without tears in my eyes. They are trying to elevate the Indian, but it is a tremendous struggle. They feel that every Indian in the neighborhood who may be reached at all should be brought under the influence of the gospel, and it is their purpose to do this so far as possible. That school has registered as high as 27. Elizabeth Test is a field matron under Government and in Government support, as well as the support of the Friends. She has been gradually forming this school. It was some years before she could count any pupils at all, but through her continuous exertions she has now, as I say, 27. I am glad to know that Government influence has been felt in getting children into school. I approve making education compulsory at the discretion of the Department. In our report made in the middle of last year to our yearly meetings the chairman of the subcommittee on religious interests and education, John Nicholson, said:

"By careful monthly examinations of the reports of work at each station, and by occasional correspondence with each of the workers, and frequent communication with the superintendent, all of which matters have been submitted to each member of our committee, we have endeavored to keep ourselves informed of the condition and progress of the work.

"We have thus been brought into close touch with the work and into personal sympathy with the several workers, and, while encouraging them in their labors, we have exercised the liberty of making suggestions which we thought would be helpful, and which for the most part have been kindly received.

"We believe the blessing of the Lord has attended the work, and it is our earnest desire that it may be carried forward according to His will, and that many others may be brought to a saving knowledge of Christ, that those who have become His children 'may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ,' to whom be all the praise."

Outside of that effort, which is in the hands of the associated executive committee, work is also being done in Alaska. Philadelphia Yearly Meeting has its work at Tunesassa in New York State, where the boarding school is conducted with very good results, and where education and care for 45 children includes manual instruction. White's institute near Wabash, Ind., declined further Government support, and the Indian children were finally disbanded last summer.

Mr. J. J. Janney was asked to report for the Friends.

MR. JANNEY. Our reports have been so unimportant the last few years that I thought we should not be called on. If I measured our right to attend and be reported here by our work and its results, we should hardly be entitled to representation. But there is one thing that I might mention that makes us feel at home here among active workers, and that is our period of service, the length of time that we have been working among the Indians. That period is 214 years, for we have a right to date back to William Penn. We perhaps antedate any other religious organization except the Catholics. I have no doubt they were working long before we were in a missionary way. We want to stand up and be counted whenever we have an opportunity to attend these meetings. We have been especially interested in what is known as field-matron work, and I think that we must claim to have inaugurated that, and I am glad to know it has assumed its proper importance. We have now two field matrons whom we are aiding by sending them supplies such as the Government does not furnish to aid in carrying on their work. I would commend this work especially to the friends of the Indian. In my visit to the Indians of Nebraska and South Dakota it struck me as being the one thing most needed. It is a place where a woman's training can come in. Where lands have been allotted and the Indians have taken up their abode, they have not amounted to homes. They have houses, but everything that the white man would think necessary to make a home was lacking, and the importance of this matter is now recognized. The Commissioner told me some days ago that he had estimated for \$20,000 a year for field matrons, and I hope he will get it. We have had our attention called to the condition of the Indians in the New York reservations. It seems to me that there is great lack of educational facilities there, and I have been looking toward the establishment of a school for the children of New York Indians. I wish somebody who is familiar with the facts would enlighten me on that point as to the real needs. We contemplate making a tour among those Indians and ascertain their condition, and if we see that a school is found to be practicable we are looking forward to establishing it. We are near the Capitol and are ready to be made use of in heading off unwise legislation, and are ready to cooperate always with the Indian Rights Association.

MENNONITE MISSION.

[Rev. A. B. Shelly.]

Our work among the Cheyenne and Arapahoe Indians in Oklahoma and the Moqui Indians in Arizona during the past year has been so much similar to the work done in years past that in presenting a formal report of the work we could only repeat what has been stated in our reports of former years. Yet the work is progressing, and the year just past has not been wanting of encouraging experiences. Our mission school at Darlington, Okla., which, as was stated in our last report, had been closed for some time for want of pupils, is in a flourishing condition again, being filled with pupils to its full capacity. The school at Cantonment, Okla., also continues to be well filled with pupils, who are industriously pursuing their various studies. At the latter school an educated Cheyenne Indian has been employed for a number of years as one of the teachers. He has proved himself a worthy and efficient instructor and has given entire satisfaction throughout.

The Indians seem to be much more willing and ready to send their children to our mission schools now than they formerly were, so that there is no lack of pupils for the present. This is one of the testimonies to show that our work done among these Indians has not been entirely without good results.

As the Government is gradually extending its school work and is establishing new schools for the education of the Indians, the idea is prevalent with some that mission schools in connection with other mission work are no longer a necessity, and that they should therefore be discontinued and the efforts expended on them be used to other purposes. Should the Government at any time make ample provisions for all the children, as it may be expected it will before long, the necessity of mission schools as we now have them may in a measure cease, and it is a question whether then these schools should or could be continued. But even then mission schools of a higher grade would presumably not be out of place.

The Government contract school at Halstead, Kans., was continued during the year as before, with a somewhat smaller attendance, the number of pupils not being

equal to the number specified in the contract. The contract has been renewed for the present year for a somewhat smaller number of pupils.

Besides the school work, our board sustains five different missionaries among the Cheyennes and Arapahoes, and one among the Moquis. All these are engaged in spiritual work among these Indians. Several of them have acquired a sufficient knowledge of the language of their respective tribes so as to be able to speak to them in their vernacular tongues. There seems to be an increasing desire on the part of the Indians to be instructed from the Word of God.

Two new stations have been taken up during the year, one at Arapahoe and the other at Dyke, Okla. The field at Arapahoe is principally among the Cheyennes, and the one at Dyke mainly among the Arapahoes. Both missionaries have made some advances in the study of their respective languages.

Our work among the Moquis in Arizona is comparatively in its infancy yet. The field seems to be a hard one. Gross superstitions of the worst kind are rampant. Snake dances and other superstitious ceremonies are prevalent and constitute the religion of these Indians. Yet the work is not without encouraging features. Rev. Voth, our missionary, has acquired some knowledge of their language, and has succeeded in acquainting himself with their religious ideas and heathen modes of worship. As he has now finished the erection of the necessary buildings at the station, it is expected that he will be able henceforth to do more active mission work than he has done in the past.

Viewing our work in general we find no reason to be discouraged in it. There are many obstacles to be overcome and many drawbacks to encounter. One sad and in a great measure discouraging feature is the fact that many of the young Indians, after having attended school for a while, and having given great promises for the future, among them some who have made an open profession of religion, go back to the camp and ultimately fall back in their heathen mode of living. It is among these young, partly educated Indians where, in our opinion, the church has a mission to perform. This does not only consist in giving them the necessary spiritual supervision and instruction, but none the less in assisting them in procuring some useful occupation and in leading a settled, civilized life.

MORAVIAN CHURCH.

The report for the Moravians was made by Prof. J. Taylor Hamilton, secretary of the Society for Propagating the Gospel, Bethlehem, Pa., as follows:

Our society maintains at present nine stations among the aborigines of this country, with nineteen missionaries. A special interest attaches to our mission in Alaska, which last year celebrated its tenth anniversary. We have in Alaska two boarding schools and one day school, four mission stations, and a number of outpreaching places situated on the Kuskokwim and Nushagak rivers. The superintendent of this work is a full-blooded Delaware Indian, the Rev. John H. Kilbuck, a thoroughly educated Christian gentleman. A particularly encouraging feature of the work in the last year is connected with the development of the natives, the Eskimos, and their desire to propagate the gospel among their own people. A little more than a year ago one of our native helpers, Kawagaleg, and his wife, against the pleading of all their acquaintances and relatives, were willing to go to a point 80 miles distant from their homes, to utter strangers, not knowing what reception they would meet, and establish a new mission station. When we remember that ten years ago this man was a filthy, degraded, ignorant heathen like those to whom he goes as a missionary, it is an indication of progress.

Last winter Mr. Kilbuck hovered between life and death from pneumonia, and the medicine men, the shamans, seized this as an opportunity to make an assault on the gospel and its representatives, on the schools, and on everything pertaining to civilization. A great gathering of natives from more than 100 miles assembled for a pot-latch, a sort of entertainment attended with superstitious ceremonies, when gifts are exchanged in memory of the departed. After various talks against the gospel and against civilization, there rose a young Eskimo of about 22 years of age, David Skuvink, educated in part at Carlisle. I want to emphasize that fact. In the midst of all the attacks on the gospel and civilization, this young Eskimo rose and preached so powerful a sermon that the attacks ceased; open opposition was stopped. An old heathen confessed that they were compelled to shut their mouths by the readiness of this young man to stand up and face such a large company in the teeth of the most violent opposition. They felt that it showed the power of God behind him. For some time Mr. Kilbuck has been training a class of promising young Eskimos with the idea of making them native preachers in time, for he realizes that the solution of the problem at that distant point, with which communication can be held but once a year, lies in the education of the natives and developing their capacity for reaching, saving, and civilizing their own people. We expect to send a medical missionary this spring—a young man who is now completing

his education in Philadelphia—and we may possibly send two other missionaries as well. Our society looks with peculiar interest upon the plan of Dr. Jackson of introducing and propagating reindeer throughout Alaska, and sincerely hope that he will continue to receive Congressional aid, and in large measure. The project is fundamental to the very life as well as the civilization of these far northern tribes. It is peculiarly of interest to us, in addition, as furnishing the possibility of establishing a reindeer postal route, which would place our work in touch with us once a month if necessary, whereas now we can count on an exchange of letters with our stations in Alaska only once a year. We hope that he will receive every encouragement. Our missions cost us last year \$12,500 exclusive of the supplies, clothing, etc., donated in kind by our people.

MISSION WORK IN THE INDIAN TERRITORY CONDUCTED BY THE METHODIST EPISCOPAL CHURCH SOUTH.

[By Dr. I. G. John.]

The forty-ninth session of the Indian Mission Conference of the Methodist Episcopal Church South, including the Indian Territory, embraces 9 districts, 9 presiding elders, 95 preachers in the regular work, 51 preachers employed as supplies, 155 preachers filling appointments, 250 local preachers, 12,503 white members, 4,714 Indian members.

We have three kinds of work in our conference. First, the work among the white people; second, full bloods and blanket Indians; and third, Indians of mixed blood. Owing to the fact that a great many of the preachers make no distinction between the full blood, the mixed blood, and the whites, it is impossible to report correctly the full number of members who should be reported as Indians.

Our white work and work among the civilized tribes should be developed on the line of self-support as rapidly as possible. To encourage our people, either white or Indians, to expect continued aid from the board of missions is manifest injustice to all parties concerned. We must educate our people to support the gospel. However, there are charges all over the conference that will not and can not be made self-supporting for several years.

The work among the blanket Indians is as truly missionary work as any in China or Japan. These Indians are heathen, and we should have more men and money here if we expect to continue work among them and make it a success.

Our work has grown steadily in interest and members among the wild tribes. The membership in 1894 among the Kiowas, Mexicans, Apaches, and Pottawottomies was 90. Since then, including the Comanches, this field has greatly enlarged.

Our educational work was marked by success during the past year. Willie Halsell College, located at Vinita, Ind. T., reports good growth during the year. The 160 acres and the buildings thereon are estimated to be worth \$40,000. Two thousand seven hundred dollars has been raised this year in the community, and \$500 donated by the Parent Board of Missions. There are 9 teachers or professors and 130 male students and 90 female students, making a total of 229.

Methvin Institute, of Anadarko, Okla., Wynnewood district, the property of the Woman's Board of Missions, is doing a good and needed work among the wild tribes, under the strict and careful management of Rev. J. J. Methvin, superintendent. There are 160 acres of land and several good buildings, and numerous farm implements and stock (the school is an industrial one) connected with the institution, the whole valued at \$10,000. There are two teachers in the literary and three in the industrial department.

Pierce Institute, of White Bead Hill, Ind. T., reports property worth \$4,000, 1 teacher, and 40 students. This property belongs to the Parent Board of Missions.

Harrell International Institute, founded in 1881, Rev. T. F. Brewer, president, reports property worth \$30,000. Electric lights have been placed in the buildings this year. There are 10 professors and teachers and 175 students.

Webbers Falls Academy, located at Webbers Falls, Ind. T., under the care of Rev. T. O. Shafts, was opened in 1892. There are 2 teachers and 58 pupils. There is no property belonging to this school. It is taught in our church building.

We have in this mission 237 Sunday schools, 1,312 officers and teachers, and 10,091 scholars; 190 church buildings, valued at \$107,508.

Signed in behalf of the board of missions of the Methodist Episcopal Church South.

PRESBYTERIAN HOME MISSIONS.

[By Dr. William C. Roberts.]

I am glad to say to the commission that our church is not losing its interest in any degree in the education and evangelization of the Indians of our country. On account of giving up Government aid it feels compelled to curtail in a small degree

its expenses here and there. It strives, however, in all cases not to interfere with the progress of the work. When it gives up a school or limits the number of pupils, it is in those places where there is a Government school, or one under the care of some other denomination that can do the work. Our church means to go on with its school and missionary work as usual in years to come. In round numbers, I may say that we have expended on Indian schools and mission stations during the last year about \$150,000. It affords me great pleasure to add that the past twelve months, notwithstanding financial stringency and other causes that have operated against us, the work has been decidedly prosperous. Attendance has been very large at our schools, and growing desire for instruction and preaching has been witnessed in nearly all the districts where our schools are located. A number of calls have been made on us for new schools and missionary stations that we have had to decline for the want of money. This is a matter of regret, but necessity knows no law.

The following table shows the way in which we disbursed our funds during the year:

Tribes in—	White ministers.	Native helpers.	Church members.	Sunday school members.	Schools.	Teachers.	Scholars.	Contributed to self-support.	Contributed to missions.
New York.....	2	9	469	364	.....	.....	.....	\$500	\$50
Washington.....	1	9	898	349	.....	.....	.....	525	75
Oregon.....	.....	1	66	.....	.....	.....	.....	50	.....
Dakota, Minnesota, Montana.....	4	19	1,249	862	4	28	210	1,680	1,900
Idaho and Iowa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Indian Territory.....	17	11	1,144	700	16	88	1,554	648	350
Omaha.....	1	1	86	30	.....	.....	.....	12	5
Winnebagoes.....	1	.....	14	100	.....	.....	.....	5	77
Stockbridge.....	1	.....	15	38	.....	.....	.....	.....	.....
Chippewas.....	.....	.....	37	.....	.....	.....	.....	.....	.....
Pimas and Papagoes.....	1	2	151	193	1	16	175	50	80
Pueblos.....	1	.....	11	50	3	8	120	9	55
Alaska.....	6	1	821	750	8	37	431	.....	.....
Total.....	35	53	4,961	3,436	32	177	2,490	3,459	2,652

The above statistical table shows the work of the Board of Home Missions of the Presbyterian Church among the Indians. It will be noticed with interest that these people made contributions toward the support of their own ministers to the amount of \$3,459, and that they contributed to the support of missions in general \$2,652. This we believe to be one of the most encouraging signs that true work of grace has been wrought in their hearts and lives.

REPORT OF SCHOOL AT CARLISLE, PA.

The report from Carlisle was made by Mr. A. J. Standing.

I regret that it falls to me instead of Captain Pratt to make this report, but as I was passing through the city on my way from Atlanta to Carlisle the Captain asked me to be here.

Carlisle has no special report except to say that the work of the school is prospering, and is advancing year by year in this respect; that a better grade of scholarship is being reached in a shorter period. Of course it will be understood that in the early days of the school a very large number of students was received who had comparatively no knowledge of English, and who had to begin with learning the language, thus using one or two years of time. We receive now very few of that class. It is fair to say that a degree of scholarship is reached in two or three years that would formerly have taken five.

The essential feature of the school, the outing system, is still popular, and we believe thoroughly in its results, and that in no other way can such knowledge of civilization and of civilized pursuits be obtained as by that individual training. Speaking for myself and my own convictions, I must say that I believe more and more in this individual work. It is so much easier to operate on the individual than on the mass, and as the mass is composed of individuals the influence in the end is sure.

It was very gratifying to hear this morning the testimony in regard to one of the students from Carlisle, and as I well know the young man I can testify that his

school life justified what we have heard of him in Alaska. He was a very faithful student, following along his line of duty day by day without any special help, and showing that he was a faithful, trusty boy.

Speaking of the Atlanta exhibit, there has been on exhibition during the fair there an exhibit from the Indian Bureau which is the best that the Indian Bureau has ever had, and it is the first time that it has ever been adequately represented along with other Government Departments in the Government building of an exposition. It constituted a large part of the exhibit of the Interior Department, and I am given to understand that it was one of the most popular parts of that exhibit, and received many commendations from those who inspected it. It was a revelation to many people of what has been accomplished. It represented industrial and common-school work in upward of twenty-five schools. Under orders of the Commissioner of Indian Affairs a large part of the exhibit will come to Washington to be set up in the office of the Indian Bureau.

It has been interesting to hear the different reports that have been made this morning. I was struck with the fact that Mr. Janney disclaimed any present active work, but last year I happened to pass through a section of the country in which years ago the Friends carried on a very active work, and I was assured several times that the most progressive and brightest period in the history of those people in Nebraska was the period when they had the active support and help of the church that Mr. Janney represents.

In my journeys I am constantly brought in contact with the different missionaries and their work, and I want to testify to the great benefit that has accrued to the Indians from their efforts. It is such that while twenty years ago it was quite proper to look upon the Indians as heathen people I think we now have as much right to consider them Christians as heathens, inasmuch as while they are not all church members by any means, yet the influence of Christianity has so permeated them through and through that it is understood and appreciated and is becoming more and more their rule of life.

It has been in the past our custom, of necessity, to go to the different Indian agencies and organize parties to come to Carlisle. That is rapidly passing away, and applications are constantly received from all parts of the country, so that the numbers of the school have increased over last year; and the students being those who are anxious to come for the education they receive we look for increasingly satisfactory results.

Mr. William Brown was asked to report for Hampton.

Mr. BROWN. The work is still progressing. More attention is given to manual training, and all of the students have opportunities for becoming familiar with the use of tools, and so better fitted for life. It is hoped that in the coming year trade schools will be established, and all the students will have a chance to be grounded in the rudiments of some trade and the trade will be completed in some of the shops. We have the best reports of the returned students. A careful investigation shows that more than three-fourths do well after they have gone home. At present there are thirteen graduates of Hampton in the schoolrooms of the Indian service.

Dr. Charles A. Eastman was asked to report concerning his work.

Dr. EASTMAN. My work has been mostly among the Northwestern Indians, and largely among the Sioux. I have worked among the young men nearly two years, and we are organizing or reorganizing associations. I owe my materials mostly to the missionaries who have worked among these Indians for so many years. I find that this work will advance the Indians if carried on properly and wisely, and if it is pushed by the Indians themselves. My belief is we can build a Christian Indian through arousing his love for his people and his country, and upon that build a self-respect and finally a love of man and love of God. I find that there is little sympathy with one another among the various tribes of Indians, but there is little more between the different denominations that have carried on religious work among the various tribes, and sometimes in the same tribe. My purpose is to overcome this if possible by trying to reach the young men of the tribe. I find that by talking with them in a simple and clear way of what Christianity is to the Indian, and what it will bring, that they become truly Christians, and it does mean a great deal to the Indian when he understands it, and there are a great many Christian Indians to-day. There are a great many who are not, and there are many who pretend to be Christians who are not and yet this is not characteristic of the Indian alone. One thing has taken vigorous hold of the young Indian's mind—the possibility of the development of recreation, of physical culture, of love of sport of a higher kind. We find to-day absolutely no wholesome, pure recreation or sport among the Indians. Everything in that line is of a gambling kind and degrading. But if we can take hold of the work in a proper way and introduce some of the old games, the young men will find there is something in them.

They still hear the stories of the old men of physical endurance and physical activity that they do not have now. It seems to the young men impossible that such things could ever have been done, but it is a fact and the old men know it. The young men can not do such things because they have neglected their bodies, and so they are nervous, dyspeptic, prematurely old, and incapable of doing any real physical or mental work. I took a manikin with me on my last trip, and when I have lectured on the human body the young men have flocked round me everywhere and want to hear more about it. Last summer I was kept up nearly all night by several intemperate Indians. They were very anxious to get rid of their dreadful habit. I had shown the effect of liquor on the stomach and they came to me and wanted to know how they could stop. I told them it was a very hard disease to cure when it once has hold upon a man and that it required heroic treatment, but a good deal could be done by a man himself if he had the will. This shows that this work may be made practical and useful. But one of my strongest hopes is that a common sympathy may be generated with one another, a fraternity or brotherhood among the Indians themselves. If the Christian young men endeavor to elevate themselves first they will help to elevate their brothers who are less fortunate. We have now about 44 associations and 12 associate associations. In the latter there are very few active Christians, but they are anxious to learn and be members of the general association, and so I have kept them on a sort of probation and hope to organize them in the future into active associations. This summer I expect to have a summer school of ten days, in which I wish to exhibit games and recreations which are healthful and useful. We are to have simple Bible studies and lessons, and some ministers are to lecture to us during the ten days. We shall study the condition of the Indian to-day and something about the history of the different tribes, so that there may be new life generated among these young men who are beginning to have some interest in their own race.

A telegram from H. L. Dawes was read as follows:

"Regret I can not be with you to-day. Do not forget the condition and needs of the Five Tribes."

The report of Gen. E. Whittlesey, secretary of the board of Indian commissioners, was read. (See p. 3.)

The business committee reported the afternoon programme through the chairman, Mr. Leupp. The report was adopted.

The following letter from Bishop Whipple was read:

LAKE MAITLAND, ORANGE COUNTY, *January 13, 1896.*

DEAR BROTHERS: I had engaged my sleeper and had expected to leave last night for Washington. I took a severe cold and the doctor has positively prohibited me going. It is a bitter disappointment. My only comfort is that you will wisely care for the welfare of these brown children of the Father, whom I so dearly love.

May I call your attention to three things:

First. The wrong done to the Chippewa Indians in spending so much of their patrimony for the support of the commission, which has been three years in existence at an enormous expense. I believe that the Secretary of the Interior, whom I have found prompt to try to remedy evils, feels as I do.

Second. Plans are on foot by the pine rings of Minnesota to have these immense districts of pine sold in such large tracts that it will effectually prevent small purchasers from entering into competition. It means that they will purchase this pine at their own price.

Third. I can not tell you how deeply I feel the poverty of the friendly Sioux in Minnesota. You know the history that these men and their fathers, at the risk of life, saved more than 200 white women and children. After the outbreak of 1862, the Government confiscated the Sioux annuities and lands, and made no provision for those who had proved their friendship at the risk of life. From time to time the Government has expended small sums in the purchase of from 10 to 20 acres of land, and a very little assistance in agricultural implements. Even in prosperous years one of our best farmers could not provide for a large family on such a farm, and when there is a failure of crops it means very great suffering. If our secretary could lay these facts before the committees of Congress we might get an appropriation, not of charity. These Indians were entitled to \$20 per capita annuity, which for an average family of five persons meant \$100. They had large funds for agricultural purposes. All was confiscated, and there is justly due to these Indians the amount they would have received for thirty-three years. I had hoped to tell you this in person, and I am sure if you knew the history wrought in these lives you would feel as I do.

May God our Father guide and bless you in all of your deliberations.

Your friend and brother,

H. B. WHIPPLE,
Bishop of Minnesota.

Mrs. Quinton, president of The Women's National Indian Association, reported its missions:

The eleven missions of the year have been sustained as follows: The work among the Seminoles of Florida has been supported by the gifts of our Kentucky and Philadelphia auxiliaries, and the workers, Dr. and Mrs. J. E. Brecht, are the same as from the opening of the work in the summer of 1891. Dr. Brecht is also the Government disbursing agent and industrial teacher, and with entire devotion and great sacrifices both have carried forward the work on this difficult field. These Seminoles are probably the most shy and suspicious Indians in the United States, as well they may be with their memories of the seven years' Seminole war. But the Christian service of the workers and their constant and clearly unselfish kindness have already made radical changes, manifested in many ways. The Indians trust them, and this is the basis for what is yet to be accomplished. Strong drink and its allies have been the greatest foes to the uplifting work, but despite these and many other difficulties many small successes and one great one have been attained. Not only have the industrial spirit been awakened, the desire for civilized comforts and conveniences been much strengthened, and religious thought been stirred, but a great success has been gained in securing for the Indians of the west coast the homes they love and would not exchange for any others. Efforts along this line have had to be conducted with reticence, because of the opposition, the covetousness, and evil spirit of some of our own race, but our gratitude and rejoicing over the great boon gained need not be suppressed. Plans for similar further work are in hand, and we have reason to hope that they too will be successful. This is preparatory service, removing obstacles, gaining a solid basis for permanent work, and we trust that when this is accomplished the work of education and Christianization will go much more rapidly forward among these Indians.

The southern California missions in the care of our superintendent, W. H. Weinland, have made substantial progress during the past year. The station at Agua Caliente, the most important of the twenty-eight Indian villages constituting the Mission Indians' Agency, is supported by our New York City auxiliary and its branches, the work being intrusted to our medical missionary, Dr. R. C. Hallowell. She also has the sympathy and cooperation of the Government field matron, Miss J. M. French, who shares our cottage, and the Government teacher there, Mrs. Josephine Babbitt. The civilization work has won the interest of the Indians, as their improved habits, and interest show. The success of the medical work has been of great assistance, and the house-to-house work finds and relieves many needs, while all tends to waken self-help, to purify and elevate the moral tone of the people, and to impart personal faith and simple piety.

The work at Potrero and Cohnilla has a similar record, and a new work is opening for the Desert Indians on the eastern side of California. A gift of \$300 from a New York lady assures a cottage, and efforts are now being made to find and sustain a worker on the field. The auxiliary in southern California with its branches, under the enthusiastic presidency of Miss Louise Hoppock, of Redlands, will now have the chief care of our work in southern California, and we hope at an early day will be able to assume its entire support.

In upper California a new mission is opening, on a very interesting field, and our boarding school at Greenville, "the beloved child of many prayers and much labor," has, with its 81 pupils, outgrown our financial ability, and has been transferred to the management, control, and entire support of the Government, while we shall still do all the mission work possible to us in connection with it.

Our Maine auxiliary has for several years done a quiet work for winning and elevating the Absentee Shawnees of Indian Territory, but that field is another where love and labor call for discreetness and reticence because of the hostility of some Indians and other difficulties needing the same skill in management.

Preparatory efforts have for two years been made toward missionary work among the Moquis of Arizona, various associations sending boxes of goods in aid of civilization work, but the chief part of this labor has been done by our New Jersey auxiliary, in cooperation with the Government field matron. During the past summer this auxiliary sent out Miss Louise Young as its missionary to reside with the new Government field matron nominated by our association, Miss E. O. Stilwell, and the work of these two ladies has opened with promise, as their letters prove. The superintendent of the Government school, R. P. Collins, is deeply interested in the civilization and Christianization of this very ancient tribe, and the work of the Government under his care, with the work of our New Jersey auxiliary, will, we believe, prove successful if we add the element of time needed for its accomplishment.

Among the Wallapai of Arizona our Massachusetts auxiliary opened two years ago a day school, which has proved to be not only an effective educational, but a truly missionary enterprise, and the school, having now outgrown the ability of the society for its entire support and enlargement, has been transferred to Government care and support. This does not mean, however, that the Massachusetts

Indian Association will lessen its efforts for the elevation of these bright Indians. The work has won too much sympathy and cordial effort to be relinquished, and we are sure that the grateful rejoicing over its remarkable progress will only increase efforts as the days go on.

The mission school among the Bannocks and Shoshones of Idaho, with its excellent plant of buildings and a good farm under the care of a Christian farmer, all managed and supported by our Connecticut auxiliary, has made good progress and is now coming to fruition, which can be seen more markedly than during its first patient years. It was then a hard field because of the indifference and degradation of the Indians, and its present advancement does great credit to the persistence, generosity, and care of the Connecticut Indian Association.

The most interesting new mission is that among the Spokanes of Washington which was opened in January, 1895, and which is the mission of our Rhode Island auxiliary. The house, occupied by both the missionary and the school, was the gift of Mrs. W. C. Greene, the lamented president of the Rhode Island Association, and the missionary, Miss Helen W. Clark, of Canada, has proved a very successful and able worker. The school began with 24 pupils and the number rose to more than 50 during the first two months. Twenty-four of these were children and the others were young men and young women. The joy of Chief Lot, who had long prayed for this school, knew no bounds when it really materialized before his eyes, and he has given all possible aid and encouragement to the enterprise. Of the 56 pupils 48 learned to read, write, spell, and speak easy English, and at the close of the summer term it was necessary to more than double the number of rooms for the school and for the occupation of two new missionary workers sent to the field by the Presbyterian board. The rapid progress made, the heartfelt interest and appreciation of the Indians, and the gathering help of friends of the mission in that State all form a bright chapter of missionary endeavor and breathe prophecies for future enlargement and success.

AFTERNOON SESSION.

The meeting was resumed at 2.30 p. m., Mr. James in the chair. General Whitteley gave some statistics in reference to the number of allotments that have been made.

On motion of Mr. Meserve it was voted that the report of the secretary of the Board of Indian Commissioners should be printed at once for distribution if it could be so arranged.

THE TELLER BILL.

The first subject for the afternoon was then taken up—the Teller bill—of which the following is a copy:

§. 1393.

[Fifty-fourth Congress, first session. In the Senate of the United States. January 7, 1896.]

Mr. Teller introduced the following bill; which was read twice and referred to the Committee on Indian Affairs.

A BILL to abolish the office of Commissioner of Indian Affairs and the office of Assistant Commissioner of Indian Affairs, and to create in lieu thereof a board of Indian commissioners.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the office of Commissioner of Indian Affairs and the office of Assistant Commissioner of Indian Affairs are hereby abolished.

SEC. 2. That the President, by and with the advice and consent of the Senate, shall appoint from civil life two Indian commissioners, who shall hold their office for the period of four years, unless sooner removed for cause; and shall be from different political parties. He shall also detail an officer of the Regular Army, not below the rank of major, for service in the Indian Bureau, and who, with the two commissioners appointed as above provided, shall be and constitute a board of Indian commissioners. They shall have and exercise such rights and power as are now exercised by the Commissioner of Indian Affairs under the provisions of law.

SEC. 3. That each of the commissioners appointed from civil life, as above provided, shall receive an annual compensation of five thousand dollars, and the officer detailed, as provided herein, shall receive the pay of his rank with commutation of quarters.

It was hoped that the honorable Secretary of the Interior would open the discussion on the Teller bill. In his absence Mr. Francis E. Leupp was asked to do so.

Mr. LEUPP. No one can regret more than I do that the Honorable Secretary of the Interior is not here to present this subject himself, for although this bill had not its origin distinctly with him, it is in pursuance, up to a certain point, of the policy which he mapped out in his annual report.

The Secretary, as you remember, proposed to reorganize the Indian Bureau by substituting for the present single head a triumvirate to consist of two civilian commissioners, chosen from opposing political parties, and one army officer, supposed to have no politics. His scheme went further than this, involving a general provision regarding the tenure of office of agents, who are now the only persons of consequence in the service whom it would be impossible, without new legislation, to bring under civil-service rules. The whole keynote of the Secretary's scheme, indeed, was permanency. The way in which he introduced the subject in his report shows this, as well as the character of his recommendations, which fixed no term of office for the commissioners themselves, and provided for the appointment and removal of agents on a merit basis alone and at the instance of the triumvirate commission.

Senator Teller's bill differs in important particulars from the Secretary's proposal, but is in the same general line, tending toward what the Secretary was trying to do—to divorce the Indian service from politics.

The first point to which attention should be drawn in this plan of Mr. Teller's, as different from the Secretary's plan, is the fixing of a definite period of service for the civilian commissioners. The army officer's term is unlimited; if he were found to be unsatisfactory, there would be nothing to do but send him back to his regiment, or assign him to other service; if satisfactory, there would be nothing to prevent the President continuing the detail as long as he saw fit.

With regard to the civilians, the case is different. Their terms expire by limitation of law, so that at the end of a certain time there is no need of removal, but the President is at liberty to send another name to the Senate; and as soon as this nomination is confirmed the commissioner who is holding over retires. There is also a provision, however, that if a civilian commissioner does not conduct himself properly—if he is inefficient, or corrupt, or in any way unsatisfactory—he can be removed.

Of course there is an element of danger, from our point of view, in this fixing of the term of a public officer who is supposed to serve only for the good of the service and not for any political purpose. But it has been found, in the cases of not a few officers whose terms are fixed, successive Presidents have allowed particularly good men to continue in service; they have reappointed them, or have allowed considerable time to elapse after their terms expired. So, if we can not get anything better, it seems to me wise to take this bill even as it stands—fixed-term feature and all—and trust to our being able to bring such influence to bear as will keep a thoroughly satisfactory commissioner in office indefinitely. There would be no partisan reason, as a rule, why a Republican President should wish to remove a satisfactory Republican commissioner whom he found in office. On the other hand, a Republican President would ordinarily have no reason for changing a Democratic commissioner so long as he would be obliged to go to the Democratic or some other opposing party for a successor.

In expounding this bill I am reminded of the man who was trying to buy a piece of land for which the owner wanted \$250. The purchaser reasoned in this way: "He asks \$250; he will take \$200; he expects to get \$150; I would be willing to give \$100; I will offer \$50." If we can not get what we want, had we not better take all we can get, and then trust to time to work the thing out for us?

I remember that when the civil service law was passed there was a great deal of ridicule cast on it. The friends of reform said, "This is not an ideal bill." And it was not. But time has proved that we were wise then to take whatever we could get.

Another criticism passed on the Teller bill is founded on the fact that it requires the military commissioner to be of a rank not lower than major. I do not think that this is a serious objection. The purpose of the bill was doubtless in a general way to copy the commission which we have for governing the District of Columbia, and the law requires that our engineer commissioner shall be an officer of a rank not lower than major. That gives a certain dignity to the office, and also limits the President in making a choice. There are a number of splendidly equipped army officers below the rank of major—like Capt. J. M. Lee, for instance, who made one of the best agents ever in the service—who would not be immediately eligible to a commissionership if this bill were passed. But, on the other hand, it might be an incentive when the President wanted to make a detail of that kind to take a captain out of the line and promote him to a majority. This would do no serious harm to anyone, and the military commissionership would furnish a new and honorable incentive if it were known that where an officer had made a great success of a detail as agent he would be liable to be selected for promotion in the Army in order that he might be detailed an Indian commissioner.

From such an informal canvass as has been made, we believe that it is possible to pass this bill through the Senate if the Senators are convinced that the people want it. Here is a case where, owing to the bipartisan character of the commission, no Senator belonging to either of the present parties can feel himself greatly aggrieved, or think that his party has received a severe blow; and I fancy that not a few would

be glad to get away from the pressure brought to bear on them by constituents at home urging appointments of Indian agents, if they thought there was a commission who would distribute such offices evenly. Probably half would go to the Republicans and half to the Democrats. This is not nonpartisanship, but bipartisanship; nevertheless it might get the places shaken up between two parties instead of giving them all to one party, and to that extent prevent the "clean sweep" which has disgraced every Administration for years. I think this body can well afford to use its influence to get this bill passed, if nothing better is to be had. It is something in our favor that a man who has been a Secretary of the Interior, as Senator Teller has, has offered this bill; and it is another great point that the present Secretary of the Interior, of an opposing party, commends it as probably the best that can be got under the circumstances, and urges that all proper influences be brought to bear in its favor.

Mr. JAMES. It is an interesting fact to which Mr. Leupp has called attention, that this bill was prepared by an ex-Secretary of the Interior, and at least on the lines of the proposition made in the report of the present Secretary of the Interior, although the two men belong to opposite parties. This ought to commend it. In the excellent report made by General Whittlesey we have pledged ourselves as a board to do all we can for the enactment of the bill. I ought to say, however, that in my own State we have made some experiments in governing by commission and it has not worked well.

Mrs. QUINTON. This bill does not empower the commission to select the agents. I fail to see wherein it would take the Indian service out of politics. It would simply divide the positions between the two parties.

Mr. LEUPP. That is the fact as regards the immediate results which would follow such legislation. It is only for its indirect effects that we can afford to support this bill. Under its operation there would no longer be the old incentive to make "clean sweeps." It would rob each Administration of its supposed need of cleaning out all the positions and beginning over again. The tendency would rather be to sift out the incompetents, put in other people of the same party better fitted for the work, and allow these to remain indefinitely if they proved satisfactory.

Dr. RYDER. There are one or two practical objections to this bill. The period of four years is fixed as the time during which the commissioners shall hold office. Suppose a commissioner is successful; the bill seems to be mandatory, and the President would have to remove him and put in a new man. It seems to me that such a change must be disastrous, provided the man who is in is a good man. The present Commissioner does not appoint the agents; and if I understand the language of this bill it provides simply that three men shall have the same power that the present single Commissioner has.

Mr. P. C. GARRETT. I should favor this bill as a \$50 bid for a \$250 piece of land—to quote an illustration already offered. It falls very far short of the proposition of the Secretary of the Interior. It requires modification in three respects. The Commissioner has no control over the appointments of agents; that has been left in the hands of the President and the Secretary of the Interior. The provisions of this bill do not cover enough ground in this respect. Then I think that the very essence of a nonpartisan commission—that which would give it its peculiar value as compared with a partisan commissioner—is in its permanency. I do not think there should be any limit of four years, or any other period, if it is designed to take the Indian service out of politics. If there is to be a limit of years it should not be four; it might better be five, or six, or some other number which does not suggest that the life of the commission is coterminous with that of the Administration. Manifestly, the bill is not framed to take the service out of politics. That the commission would be bipartisan or tripartisan might have some advantages over the present system; but I would like to see the plan under discussion modified before it goes into effect as a law.

Mrs. CAROLINE DALL. In the politics of women, we always ask for more than we expect to get. I should like to see a bill drafted embodying the Secretary's suggestions, and then if Congress manipulated it we could not help it. I should be sorry to have the friends of the Indian content themselves with a compromise like that which is proposed.

Mrs. QUINTON. We do compromise when we have to; this bill, however, is not a compromise. It gives us nothing that we have not already, but divides this between three persons instead of centering it in one. What is wanted is more power for the immediate head of the Indian Bureau. We have known instances in the last fifteen years in which the Commissioner of Indian Affairs would have done a great many wise and right things, but he had no power. I think it is better to ask for more than we get. Are we sure that we can not get something better? I believe the time has come when, if we should come boldly to the Congress of the United States and ask for the thing that righteousness demands and that the welfare of a race demands, there is moral power to get the thing that is wanted, or at least to come a great deal

nearer to it than this bill proposes to. This is not framed so as to get the Indian service out of politics, for it leaves the appointing power just where it is now. It looks toward keeping the fittest in place, but we have no assurance that it would do so; and we know how powerful politics is in manipulating things. If something clear and definite could be put before the country so as to secure the influence of all the missionary bodies, Indian associations, teachers, and religious papers of the country, I believe we could get something better and nearer the ideal than this bill.

Mr. LEUPP. No one could be farther from questioning the desirability of getting all that we can than I. My only purpose in advocating the Teller bill was to induce this conference not to work against it simply on the ground that it was not sufficient. My idea was to support the bill in the absence of anything better. I should heartily approve of having legislation of the most radical character started on its way, but I am frank enough to confess that I fear we cannot get it. Possibly my nearness to the machinery prevents me from getting the proper perspective, and thus makes me unduly doubtful. But while we should all try to get something more, I do not want to see this body commit itself against the Teller bill merely because it is so far from satisfactory. There is a great difference between accepting this if it is the best we can get, and sitting back and saying, "If we can not get all we want we will not take anything."

Mr. WISTER. There is a possibility, under this bill, of our getting two bad men instead of one bad man, or we may get two good ones instead of one good one. As has been shown, the powers of the commissioners are not increased at all. I should like to ask Senator Teller's purpose in submitting this bill. Was it simply to get two appointments for those interested in running the political machine?

Mr. GARRETT. The bill distinctly provides that there must be two men of different political parties; that is a most important point. But it should be distinctly stated, as the sailing directions for this commission, that no Indian agent shall be appointed or dismissed for political reasons.

Mr. JAMES. Does not the civil-service law now prevent the discharge of any man except for incompetency? Why can we not secure all these advantages through the civil-service law?

Mr. GARRETT. The only way to reach the agents is through a nonpartisan commission.

Mr. RYDER. Why should not the term be five years, instead of a period which suggests the term of the President? Then, why should the bill not read in such a way as to make it possible for the commission to make the nominations, and so bring the Indian service out of this squabble for office which is so pernicious?

Mr. LEUPP. We have in the Treasury now an officer with a five-year term—the Comptroller of the Currency. The law fixed his term as five years for the very purpose of taking him out from under the influence of the Secretary of the Treasury and making him independent by making his term longer than that of his nominal chief. But since the rotation of parties began in 1884 we have not had an actual average tenure for Comptrollers of five years, or of four, or even of three; and I do not believe, if the term were made ten or fifteen years, it would operate any differently. The whole virtue of the Teller bill, as regards tenure and removal, is that it may substitute half a sweep, at most, for a whole one, each time the Government changes hands.

Mr. LYMAN. The main features of the Teller bill have been brought out clearly. It is evident that the bill must be considered from the standpoint of exactly what it says, and not what we suppose may be accomplished under it. It is well known that the present Indian Commissioner has no power of appointment. There is nothing in the bill that changes that situation. There is nothing that necessarily implies that appointments would be made in any manner different from the appointments now made. What would be accomplished would be that the Indian Bureau would be administered by three men instead of by one, as now. I can see advantages coming from the arrangement that two of these shall belong to different parties, and that the third shall be an army officer, who is presumed not to have any politics. Such a commission would not be so easily manipulated for political purposes as a single man. To that extent it will be good. But a triumvirate is not always a good executive instrument. From most points of view a single man is a better executive than three men. The great thing is to take the Indian service completely, or as far as possible, out of politics. I am inclined to think more may be had. I like the suggestion that another bill should be introduced and referred to the same committee, and let that committee take the two bills and work out something better than this bill.

The following motion was offered by Mr. James H. Blodgett:

"That the business committee submit at this session a draft of the sense of this body as to the bill in the Senate regarding the Indian Office, and that a committee of five be appointed by the chair to confer with those responsible for the adminis-

tration of the Indian Office—the Hon. Senator Teller and the proper committees in both Houses of Congress—as to the points to be secured in a new law.”

The motion was adopted unanimously, and afterwards the following persons were appointed a committee: Messrs. P. C. Garrett and Francis E. Leupp, Mrs. A. S. Quinton and Miss Alice C. Fletcher, and, on motion of Mr. Garrett, Mr. Darwin R. James.

Mr. Philip C. Garrett reported for the committee appointed to wait upon the President with regard to Indian affairs, as follows:

MR. GARRETT. The committee, which consisted of Dr. Lyman Abbott, chairman; Mrs. Quinton, Dr. Ryder, General Eaton, and myself, called upon the President last year, following the conference, and also on the Secretary of the Interior. By both of these officials the committee was kindly received. Their best answer to the suggestions of the committee was their subsequent action, for some time early in this year the Department submitted to the Board of Indian Commissioners the names of such people as were under consideration for Indian agents for their examination and report. This was a very important subject, and they seemed to treat the suggestions of the Secretary with respect. A still further evidence of sympathy with the conference in the matter referred to the committee is found in this action of the Secretary of the Interior which we have had under discussion this evening. It might be said that the recommendations of the Secretary of the Interior cover every point which we have had under discussion as modifications of Senator Teller's bill; that the commission should be nonpartisan, of indeterminate time, and that the appointments of all Indian agents, as well as their subordinates, should be in the power of the commission. These, I think, are valuable confirmations of the impressions that we received of the communication with the President and the Secretary of the Interior.

The subject of field matrons was then taken up and Mr. Meserve was asked to speak.

FIELD MATRONS.

PRESIDENT MESERVE. This subject of field matrons, or as General Lyon wants to have it spoken of, of household or home matrons, and the farmers or industrial teachers, is very important. We should have it in reality, and not only in name. I have found farmers among the Indians whom the Indians were teaching how to farm—young Indians from Carlisle and Hampton and Haskell—and when these farmers found out that the Indians knew how, they went and sat down in the shade when it was hot. That is not the kind of farmers we want. I think of what Sol Miller said, that the difference between the farmer and the agriculturist is that the farmer works the farm and the agriculturist works the farmer.

The last opportunity that I had to observe was last June. In western North Carolina, in what is called the land of the sky, there is a large company of Cherokee Indians. Their condition is really pitiable. They are citizens, taxpayers, self-supporting, and they live in a humble way. I spent some time going over the mountains where the land drops off in a very steep way. Their houses are typical Indian homes. They consist of one room, no windows—that is, no glass—and the shutters or doors must be open for light. A loom often stands in the room as crude as one of our great-grandfather's. They manufacture the cloth they use right there. I noticed some nice corn growing in one place, and out by the side of the house an old stump of a sycamore tree had been hollowed out, and that was the mortar, and a 10-foot long pestle, rude and heavy, was used to pound the corn to make it into meal. It was taken out and sifted and was then ready to use. That is the way those people are working to-day. What is needed? There ought to be at least one, possibly two, farmers to go and teach those Indians how to farm, and there ought to be a field matron to go from house to house. I think it is hardly consistent to spend money upon the education of Indian children and teach so little about home life. I think Captain Woodson, at Darlington, is doing good work along this line. His farmers are really farmers. They show the men how to use tools and implements. They look after the crops and harvest. That is practical work. From my observation on the reservations I know of no one particular kind of work that will tell so much and that is so much needed as this kind of work. There ought to be more farmers and matrons.

Miss Emily S. Cook, of the Indian Bureau, was asked to speak.

Miss Cook related some incidents of the work accomplished by the field matrons among the Navajoes, showing how, through their influence, more than 600 acres of land are now irrigated in that region, and the people are instructed in the most practical affairs. There are now fifteen field matrons, a very small number, who are in the service of the Government.

Dr. Hailmann, superintendent of Indian schools, was asked to speak.

DR. HAILMANN. I look upon the work of field matrons as probably the most important on the part of the friends of the Indians, and I hope that it will be increased until it is equal in extent to the work done for the men in sending them farmers. The field matron represents the mother element in the work of civilizing

the Indians. She prepares the family for receiving all the educational work that may be done. If she does her work well, the Indian wife and mother will lead the husband and sons to receive with readiness and to carrying with alacrity to success whatever the school and other civilizing factors may teach them. The field matron will so prepare the mind of the wife and mother in the family that the efficiency of the work of the school for the children will be enhanced. The children will come more readily to school, and the family will appreciate what the children receive there; and, instead of hearing of opposition on the part of the Indians to school work, we shall have an eager reception of it and an effective assimilation into life of all that the school can teach. I consider it to be a fundamental service.

Allusion has been made to the cumbersomeness of some parts of the Indian work. This cumbersomeness is a reproach above all to you, as citizens of this great nation. It is you who pay for all the needless machinery. You suffer it. You do not rise in rebellion against it, and even to-day you are willing to consent to the toning down of the wise proposition of a high official into a contrivance for having three men do the work that one man is effectively doing now. What we want is to simplify the Government service, that it may be as businesslike as the service of a municipality or of a railroad corporation; so that needs may be met speedily; so that what the Commissioner finds to be needed may be supplied at once; so that the schoolbook which is needed may not have to travel through all the various pigeonholes of a needlessly complex Government service and reach its destination eight months after it has been called for; so that the fuel which has to be burned during the winter may not be delayed until the coming summer. Such things as these are the necessary outcome of this very unbusinesslike state of affairs. The Secretary of the Interior is not responsible; the Commissioner is not responsible; no one is responsible. It is a sort of tradition that comes to us and is growing heavier from year to year. I hold that it is your first duty to see that opportunities are provided for reaching the Indians in the way of civilizing them without all this delay.

So far as the pending movement of placing farmers and industrial workers under civil-service rules is concerned, I welcome this as a momentous improvement in Indian work. We have industrial teachers in the schools. At first the position of the industrial teachers was created to teach industries to the boys. They were supposed to be familiar with this work; but I think I have more fingers on my hands and on the hands of one friend than would be needed to count the industrial teachers that come up to the original requirement of being able to teach these things. They have fallen into the condition of mere chore workers. Apparently, men were selected from time to time, not because they had a training for industrial work, but for other reasons. Their fitness as industrial teachers evidently was a minor consideration. I trust that the civil service, which is now, at the instance of the honorable Secretary of the Interior, to be extended to all these positions, will remedy these evils.

I am grateful to you for all the help I get from these meetings. But you, the people who are behind Congress, you who pay for all this cumbersomeness and suffer for it, you are ultimately responsible for it.

Dr. EASTMAN. The field matron is very important, but from observation I think there are few who are doing their work properly. I have heard again and again that the field matron creates prejudice in the tribe. Mrs. Eldridge and one or two others of whom I know are doing good work. It is very important to select women who can succeed. They must have the spirit of the Salvation Army and be ready to go into the Indians' home with their sleeves up, not with their starched clothes on. The Indians will not learn to do things simply by being told. Some one must be willing to put their hands into the work and show them how. Mrs. Dickson is another good field matron; so are several of the missionaries, Miss Collins especially. They are peculiarly adapted for the work. But many might be selected who would not succeed at all. They may make glowing accounts of their work, but in reality they do not succeed, and the Indians will not let them do the work, so that it is important to have just the right women. One-half of the death rate of children is owing to bad cooking among the Indians. It is a very important subject, but this instruction is got to be done carefully. As to farming, they are way back a hundred years ago. I find in Manitoba the Sioux Indians have 160 acres broken up and are farming. Why? They went out there as renegades exiled in 1862, and had nothing else to do but work to live. Their only way to live is to work. There is no instructor among them. They simply saw they had to do the work, and they did it. A great many of these Eastern farmers ride about on the reservation doing nothing but draw their salary every quarter. Something more must be done to make the Indian work and to make him self-supporting. It is not going to be done by assistant farmers. They must have, in the first place, good land. They can not succeed as farmers otherwise. Then they must have Christianity. All these things are to be considered. If we can have these, then we may gain something by the farmers that you send us.

Mr MESERVE. One reason why the Indians succeed better in Canada is because there has been less politics there than here during the last fifty years. The head officer at Ottawa told me that when a man went in as an Indian agent he went in

for his life if he behaved himself. A few years ago, after I became superintendent at Haskell, the industrial teacher told me that he was accustomed to put in two weeks at election time speaking at schoolhouses, and asked permission to do so. I told him he could have permission on condition that he left the Government service.

Mr. JANNEY. Have you ever visited the Ponca Reservation?

Dr. EASTMAN. Yes.

Mr. JANNEY. What do you know of the action of Miss Douglas?

Dr. EASTMAN. I heard very good accounts of her, and some of the Indians speak very well of her. When the Indians speak well of anyone there is something in it, especially when the old people speak well of Government officials.

Mr. JANNEY. I found that her record was a most excellent one.

Mr. RYDER. I can corroborate that. I heard that Miss Dickson had been carrying on a Sunday school in addition to her other work, and the people spoke of her with high regard. She is a very able woman. There is an interesting work going on among the Poncas, and several have been brought under Christian influence.

Mrs. QUINTON. The fashion has been to nominate those who have had experience in mission schools. So far as we have heard they have done capital work, and the Indian women are fond of them. The testimony that came from one of them in Arizona, was to the effect that wherever the matron went there was a fringe of children clinging to her.

Mr. MILLER. Next to the agent, the most important person upon the Indian reservation is the field matron. The assistant farmers may be divided into two classes—one may be described as plenty of them, such as they are; and the other, very good, what there are of them. If all of them were first-class men there are not enough to accomplish very great results. Take the Pine Ridge Agency, a territory that is as large as two of our Maryland counties. Six farmers are supposed to teach all the Indians there. I live in a community of farmers who are up to the average of the American farmer, but take any half dozen of the best of them and put them on such a territory as that and expect to see great results, and we are bound to be disappointed. As to field matrons, for years and years the whole effort of the Government has been directed to the civilization of Indians through the men of the tribe. The women and the home have been neglected. The idea of the matrons was to go into the homes and exert an influence there which would be felt by all the members of the tribe. But there are not enough of them. Nothing permanent can be done toward civilizing the Indian until the tenure of the position in the Indian service is improved.

Mr. GARRETT. How many field matrons does Miss Cook estimate that we ought to have?

Miss COOK. I should say we want fifty. I make it a small number, because I feel that in securing a larger number we might not have such good material.

Mr. GARRETT. Don't you think 100 would be needed if you had the best workers.

Miss COOK. Yes; but we have not the women.

Dr. HAILMANN. We need as many as we need farmers.

Mr. JAMES. I want to add my word as to their efficiency. We met a lady on one reservation who was a field matron. We learned about her before we saw her, and put ourselves out to go to her home and see what she was doing, and everything that we saw and heard of her and of her influence over the Indians was good. She was arranging for a celebration of the Fourth of July in a patriotic way, trying to wean the Indians from their way of celebrating, which is not very nice. Everything was in her favor. When at the Navajo Agency we heard favorable reports of her and her work. I do believe the field matrons should be selected with great care. I had an application from a lady who wished to be appointed, but I had to say that I should prefer she should pass the civil-service examination rather than get any personal friend's influence from outside. A kind-hearted Christian woman ready to go into these homes and roll up her sleeves and teach these people humbly what they need to know can be of great benefit.

Mr. GARRETT. A word as to the simplification of the service. I do not think we ought to get away from that idea. As the Indian problem approaches solution, as a large number of the Indians become civilized and citizens, a vast amount of machinery heretofore necessary is no longer essential. I remember that Mr. Painter became almost impatient when he was making an effort to relieve some tribe from starvation at the amount of red tape which confronted him, so that confessed he wanted to destroy the whole Indian Department. At the present time, in addition to the Indian Bureau, there is an Indian Division in the office of the Interior Department, which was thought necessary in times past as a check on the Indian Bureau. I doubt whether that is necessary now, but the only remedy is through Congress, influenced by public opinion. It is not essential that there should be such complicated machinery. Probably there will be an investigation into the question as to whether it is not possible to simplify and economize this most costly system. I hope Dr. Hailmann's suggestion will not be lost sight of, but will grow into something practical.

EVENING SESSION.

The evening session was called to order at 8 o'clock. Judge Charles B. Howry, Assistant Attorney-General, in charge of the defense of Indian depredation claims, was asked to speak concerning the claims against the Indians with which he is charged by the Government to defend.

ADDRESS OF JUDGE HOWRY.

When, in 1891, Congress passed what is known as the Indian depredation law, the act was justly regarded as a menace to the integrity of the funds of the Indians and the annuities to which the tribes are entitled under treaties with the United States. Since the law has been in effect some progress has been made with the work involving the determination of numerous claims against the Indians on account of their depredations, and this work is now in shape to proceed to final disposition without any great disadvantage, so far as we can now judge, to the Indian tribes.

Numerous cases have been adjudicated under this law by the Court of Claims. The last volume of the reports of the decisions of that court will show quite a number of important decisions. These decisions have generally been favorable to the tribes. Under the one decision of great magnitude wherein the judgment rendered has been adverse to the defendants, the interests of the tribes are unaffected. Under the fifth section of the depredation act there is a requirement that the court shall determine in each case the value of the property taken or destroyed at the time and place of the loss or destruction, and, if possible, the tribe of Indians or other persons by whom the wrong was committed, and shall render judgment in favor of the claimant or claimants against the United States, and against the tribe of Indians committing the wrong, when such can be identified. This section of the statute as it has been construed is one of its most dangerous features against the United States, but is favorable to the Indians, in that the proof in many instances fails to identify the tribe of Indians doing the depredation, and the result is that many judgments are being rendered against the United States alone for want of the identification of the Indian depredators. Inasmuch as many cases of this character turn on circumstantial evidence and the claimants depend for recovery upon such proof in connection with a depredation, such as that Indian signs abound, as moccasin tracks and arrowheads, at the scene of the depredation charged, it is manifest that all the vigilance and energy that may be applied to the defense of claims like these can not prevent some judgments against the United States. As I have stated, however, this does not concern the tribes so much as it does the United States. An appeal has been taken to the Supreme Court against this kind of a judgment, but as this assembly is interested more in the effect of the law upon the Indian tribes, I will undertake to confine what I have to say to the statute as it has been construed with reference to its bearing upon the rights of the Indians.

Many decisions have been rendered by the Court of Claims involving the construction of the statute, from which, however, the claimants have generally appealed. The first contention under the law has grown out of the meaning of Congress when it imposed the condition in the first clause of the statute for recovery in any case that the Indians belonging to any band, tribe, or nation doing the wrong without just cause or provocation from the owner of the property must be in amity with the United States. The defendants contend that these words should be accepted as meaning "at peace at the time of the depredation." On the other hand, it has been contended by claimants that the words "in amity" are used as the equivalent of treaty relations. On this particular question of construction several cases have been appealed to the Supreme Court.

The next point of contention between the claimants and the defense has been the effect of the second jurisdictional paragraph of the law, which extends the jurisdiction of the Court of Claims to all cases which have been examined and allowed by the Interior Department; and also to such cases as were authorized to be examined under the act of Congress making appropriations for the current and contingent expenses of the Indian Department and for fulfilling treaty stipulations with various Indian tribes for the year ending June 30, 1886, and for other purposes, approved March 3, 1885, and under subsequent acts.

Under the second jurisdictional paragraph of the law it appears a large number of claims had been investigated by the Secretary of the Interior, and a great many allowances had been made against various bands and tribes. This class of cases numbered about 900, involving several millions of dollars. Without referring to the reports I can not undertake to give the precise amount.

After taking charge of the defense of Indian depredation claims these questions were constantly presented, and it was my contention that if a claim originated in a state of war, it was not within the jurisdiction of the court, irrespective of any allowance by the Secretary of the Interior under former acts of Congress, and that

the word "classes" in the act covered all claims originating in a state of amity. The propositions of the defense have generally been denied by the claimants, resulting in the appeals.

Another point of difference between the claimants and the defendants has been the meaning of the act of 1891 with reference to the claims of persons not citizens of the United States at the time of the loss. From the beginning the Department of Justice has contended that inasmuch as the act of 1891 used the term "property of citizens of the United States," the claims of persons who were aliens at the time of the taking or destruction of the property were not the subject of recovery. Under the early statutes claims for the depredations of Indians were authorized to be presented for "inhabitants" of the United States as well as citizens. The language of the act of 1891, however, providing only for the claims of citizens, differences of opinion arose as to whether the claims of persons who were citizens at the time of the passage of the act were within the law or outside of it; whether a person who was an alien at the time of his loss could be naturalized so that he could have the benefit of the act if naturalization was inchoate or complete at the time the law became effective.

Cases involving these three propositions were advanced in the Supreme Court and were argued by seven gentlemen, representing the various claimants, and by myself, representing the United States and the Indians. These cases were taken under consideration by the court in the early part of November. In the course of the discussion of these cases I undertook to tell the court that its decisions would probably mark another era in the history of the Indian problem. Beginning with the early decision of *Johnson v. McIntosh*, I made a full presentation of every important decision on the Indian question from the beginning of the Government to the present time. The discussion finally seemed to turn upon the policy of the Government with respect to the payment of war claims and the right of the United States to appropriate annuities of the tribes derived under treaties independent and irrespective of the stipulations of the treaties themselves.

From this brief statement of the matter and of the ambiguities of the language of the statute of March 3, 1891, it will readily be seen that honest differences of opinion have arisen as to the construction of the depredation law, about which lawyers might well divide in opinion. In the class cases thus appealed to the Supreme Court only one question has been settled, and that relates to the matter of citizenship. In the case of *Johnson v. The United States and the Ute tribe of Indians*, the Supreme Court has handed down a decision holding that where a depredation was committed upon the property of a person not a citizen of the United States at the time of the loss, such a person could not claim that the property taken or destroyed was the property of a "citizen," although at the time of the passage of the act such person had become a citizen. This decision sustains the contention of the defense, and, without attempting to be entirely accurate, it may fairly be said the decision disposes of some 500 cases, involving, perhaps, \$2,000,000.

In the case of *Marks v. The United States and the Bannocks*, and *Leighton v. The United States and the Sioux*, Mr. Justice Shiras put the direct question, in the course of the discussion, what my reasons were for insisting that Congress did not intend to pay for depredations committed by Indians in time of war. It having been contended by the claimants that it had been the policy of the Government to pay Indian war claims, I was allowed a few days to prepare and file a supplemental brief on these propositions. My answer to the court has been, I trust, sufficiently indicated not only to disprove the policy of the Government in paying depredation claims where the Indians were not in amity, but also to disprove the contention that the official reports sustain the proposition that such was the policy of Congress.

Ex-Attorney-General Garland, in arguing one of the test cases, took the ground that when Congress, in 1871, enacted the statute forbidding future treaties with Indians, every depredation, whether committed by Indians in hostility or in amity, was the subject of payment, because the Indians were deprived of belligerent rights; and that, inasmuch as the act of 1891 was highly remedial in its nature, all claims for depredations of Indians were intended by Congress to be adjudicated and paid, where a judgment could be rendered upon such adjudication. The answer to all this was that from the beginning of the Government to the present time, whenever the Indians were in hostility, as tribes or as bands, they have always been accorded belligerent rights. They have never been punished as murderers nor dealt with as criminals. They have been accorded the same national rights, under the standards of belligerency, as foreign nations have been. What the issue will be on these cases I am, of course, unable to say. If the Supreme Court shall take the same view of the matter that the lower court has done, then at least 4,000 of these claims, involving some \$22,000,000, can be disposed of on jurisdictional grounds.

Under the act of March 3, 1891, we have cases involving tribes from Minnesota to New Mexico. I am dealing with cases arising on the borders of our country, and in some I find that claims now presented against domestic Indians and the United States have heretofore been presented to the Mexican Government for compensation.

There are other questions too numerous even to be mentioned. Many of the claimants, on account of the slow progress made in obtaining judgment, have become greatly dissatisfied with the law and its practical workings, but there has been no unreasonable delay so far as the defense is concerned. Upon the opening of the Court of Claims on the 28th of October last, public announcement was made that the Department had prepared and was ready for trial in something over 300 cases. That these are not pressed for trial by the claimants is evidence of the fact that it is not the Government creating any delay. Cases affected by the questions of alienage and war claims have not been pressed for trial for reasons no doubt largely dependent upon the questions now before the Supreme Court for decision.

With the foregoing brief recital, I think I might well say here that, in my judgment, the payment for depredation claims ought to be met by the United States. After an experience of two and a half years in the defense of these claims, I think it would be better to directly charge up every judgment against the United States rather than to hold the Indians of the present generation responsible out of their annuities. The law up to this time has practically operated so as not to charge the annuities of the Indians. The theory of the law is that whenever a judgment is rendered against an Indian tribe the annuities shall be charged directly with the amount. In practice it has operated upon the Treasury of the United States except in the payment of one small judgment against the Osage tribe.

From the standpoint of the defense, the condition of affairs respecting the depredations of the Indian tribes is in a satisfactory shape. I may be pardoned for saying that if the Supreme Court shall affirm the judgment of the Court of Claims in the class cases to which I have referred, I shall feel content with my work as the Assistant Attorney-General charged with the defense of the cases. While it is not my purpose to arraign the whole body of claimants, among whom are many honest persons, I must be permitted to add that I know of no more unsatisfactory statute and no act of Congress more liable to abuse than the one under consideration.

ADDRESS OF DR. SHELDON JACKSON.

When the churches gave up the contract system of conducting schools in Alaska and declined to take further Government aid the first effect was disastrous upon the churches, upon the work, and upon the Government. In the Presbyterian school at Sitka, a large industrial school, in which every young man that would remain long enough could learn a trade (and the only native shoemakers, coopers, and carpenters in southeast Alaska are those that have gone out from that school, young men who are able to build the canneries and mills, getting \$3 and \$4 a day), when the Presbyterians gave up the \$10,000 from the Government the mission board thought the church would make that sum up to them. But the Presbyterian Church was straining itself in raising upward of \$185,000 a year for its regular Indian work, and it was unable to raise the additional \$10,000. The result was that an order went from New York that every young man and woman who had no missionary society or individual pledged to keep him or her in that school must leave. That took out 50 of our best young men and women. We know that some of the girls who were sent away at that time have since been sold by their parents, one of them to a Chinaman. Others have been sold and rented to miners. That was the first result of attempting to do without Government aid. Others have had to give up their schools entirely. The school at Cape Prince of Wales has come to a stop. In some places where the schools have closed, the Government has stepped in and will carry them on. Government has tried to take up all of those closed schools as far as possible, but perhaps from the stringency of the times Congress gives less for education than in former years.

The law passed by Congress that refers to education in Alaska declares that the United States shall make adequate and needful provision for the entire school population there without distinction of race. We have 10,000 children of school age in Alaska. To educate and civilize these, Congress gives us but \$30,000 a year, yet we need to pay larger salaries to teachers there than here, because living is more expensive. At a number of the schools the teachers receive a mail but once a year, and everything for family life must be provided once a year. Then we have to build a schoolhouse and a residence. There is no suitable place for a teacher to live otherwise. We have to provide books, and lights, and heat. The item of light means a great deal in a region where during the long arctic night the lamps must be kept burning from 9 to 4, all through the school hours. Thirty thousand dollars is not making "adequate and needful provision." The Bureau of Education, however, tries to do the best it can. After we have done our utmost—cut down the salaries of teachers, closed some schools, deprived others of needful books and appliances—we have simply been able to give educational advantages to but 2,000, one-fifth of the school children of the country. I hope a resolution may be passed asking Congress for a larger appropriation for the school work of Alaska.

But while this is the dark side, yet we have a bright side. The teachers who have remained and the schools that have continued open have been more successful than in any preceding year. That is what we should expect. At Point Barrow, probably the most northern school in the world, we were unable to get the supplies through for the school this last summer. The revenue cutter carrying them got within 100 miles, when the arctic ice stopped all further advance. The result is that the teacher is up there without his ordinary annual supplies, and we have learned through a whaler who came down over the ice that the school is closed. At Point Hope one of the young men, Dr. Griggs, has come East for a year's vacation after five years' work. Rev. Mr. Edson remained to carry on his work. You heard from Mr. Ryder of the revival at Cape Prince of Wales. It is indeed good news from a far country. The Swedish mission, with its headquarters at Chicago, has three stations in Alaska, two of them in the northeast corner of Bering Sea, and they, too, have had revivals of religion at their stations, and thirty or forty have been baptized and received into the Lutheran Church. The Woman's Home Mission Society of the Methodist Episcopal Church has during the past summer erected a large and commodious house for its home, and are looking to a church and better work. The school has had remarkable success. The Woman's Home Missionary Society of the Baptist Church has also enlarged their work. In southeast Alaska we have the principal Presbyterian work, and their woman's executive committee of home missions is rejoicing at the progress made.

The Moravian work has been remarkably successful. Dr. Hamilton neglected to tell you of 20 native teachers and societies who held a convention to push forward their work. When you consider that that mission has been in existence but ten years, it shows the wonderful movement of God's spirit preparing the Eskimo for the gospel.

The Protestant Episcopal have greatly strengthened their work upon the Yukon, as have also the Roman Catholics.

In the development of the placer gold mines the largest white population is now in central Alaska, in the region of a rigorous winter, where the mercury falls 75° below zero every winter. When I asked the churches to send missionaries to Alaska at first they said they would not ask anyone to go and live in such a region, yet 1,000 white men go for gold, and perhaps 50 of their wives are to-day making their homes in that coldest section of Alaska.

An interesting fact that occurred last summer was the culmination of seventeen years' work among two tribes that have been pleading for schools. In reply to their repeated requests we have said, "You are too few; if you will come together and unite your forces we can help you." But one would not go to the other and the other would not come to it. Then we said, "Well, abandon your old homes and come together in the woods on the coast and start a new village." In 1886 they agreed to do that, and two men were sent to find a suitable location for the new village, but they were both lost at sea. Some traces of them were found, but the details of the occurrence are not known. Then the matter of a new village was dropped. About two years ago they came again and wanted a school, and I said, "When you are willing to unite we will give you a school." This last Fourth of July they came together, more than 100, some coming for many miles, others coming over the mountains, and they held a convention and expressed their anxiety to have a village like the model village of Metlakathla. That means progress. By the way, Mr. Duncan's village is progressing. The salmon cannery, which was largely established by funds raised by Mr. Duncan in Boston, is paying \$14,000 in wages and practically supports the village, and the contributors who thought they were making a gift to the Lord are getting 15 per cent on the stock which they took in that institution; so Mr. Duncan feels encouraged.

The Port Longass and Cape Fox tribes wanted a village like Metlakathla, and to get it they were willing to make sacrifices. One man said, "My house cost me thousands of dollars, but I shall leave it." It was true. Another man said, "I can raise an abundance for my family where I am, but if I can have an education I will leave and go 50 miles and start again in the woods. When these people leave their homes in this way it is not like a man moving from Washington to New York and selling his house. All these houses must be abandoned to rot. There is no one to buy them. They get nothing from the savings of the past, but they give it all up for a chance to give their children an education, and secure for themselves employment and an opportunity to have preaching and religious services. Thus two whole tribes have abandoned their two villages, and are this winter putting up shanties along the beach where they can be sheltered until the Government can plat out their village, for they are going to have a regular American village. They are willing to subscribe to the ironclad rules of Mr. Duncan, which forbid them to have whisky or liquor on these premises, and in case of sickness to employ an Indian doctor or medicine man; they are forbidden to give a potlatch, and they must subscribe a paper by which they forfeit house and lot if they break these rules. It was their own sug-

gestion to have these rules. They want a place like Mr. Duncan's. It is an interesting experiment and one that should be encouraged. The only thing they ask is that the Government send them a teacher and give them a school.

With regard to the reindeer, they are doing better than the herds from which they were taken. We are buying about 150 a year, and those we purchase and turn into the herd are in much poorer condition than our own. They are lean, while ours are fat, largely because the pasturage is better on the American side. During the last season we introduced seven Laplanders and their families to take care of them. The result has been wonderful. Under the Siberian herders we lost 20 per cent of the fawns; under the Lapps we have reduced the loss to only 2 per cent, so that the simple saving in the fawns is of very great importance to the progress of the work. We had born to the herd last spring 268, and lost but a few of these by death. Then we have introduced the habit of milking. When a Siberian wants to milk a reindeer he throws his deer down and one sits on the head and neck while the other uses his mouth to draw the milk. From the mouth it is discharged into a pail where it is kept for family use. But the Lapps have introduced the method of milking the reindeer by stripping the milk with the hands, the doe remaining standing. That is a wonderful improvement over Siberian methods.

The Lapps have also introduced the use of the skee, which is a great improvement upon the ordinary snowshoe of the country. Some of the natives came 150 miles to know how to make them, and it is now as much a fad as the bicycle in Washington. Men, women, and children in Alaska are now trying to break their necks using the skees. In every way the Lapps are exerting a controlling influence on that community.

We gave the missionaries at Cape Prince of Wales 100 reindeer, and out of 100 they had 80 fawns born this spring. We gave another 100 to the Eskimo young men, the best fitted to care for them, and out of 100 they had 90 fawns.

All the difficulties anticipated with reference to introducing reindeer have been dissipated by actual experience. Our only trouble is the lack of funds to go on fast enough. There are 12,000 people there on the verge of starvation. The reindeer were introduced primarily as a new food supply, so that the people could be saved from starving and their manhood be maintained. But if we can get only 150 reindeer a year the present generation will die out before help can come. We are now asking the Commissioner of Education for \$20,000. We have been getting \$7,500. If I had asked for a starvation fund I should have had \$100,000, and by feeding the Eskimo they would have been pauperized. But to create a new food industry, a new commercial industry, to utilize 400,000 square miles that is absolutely good for nothing else, to preserve manhood in 12,000 people, Congress gives us \$7,500. We need \$100,000; but we know we can not get it, and so we have asked for only \$20,000. I hope this meeting will give us its indorsement. We have proved the success of our undertaking. Give us enough money so that we can put the reindeer in fast enough to save the present generation from starving to death.

Judge Browning, the Commissioner of Indian Affairs, was invited to speak.

ADDRESS OF JUDGE BROWNING.

MR. PRESIDENT, LADIES, AND GENTLEMEN: In speaking at all upon the work of the Indian Bureau and the condition of the Indians I desire that it shall be understood as having no reference to the Five Civilized Tribes of Indians in the Indian Territory, for the Commissioner of Indian Affairs and the Interior Department have no jurisdiction over those people in the sense that they have over other Indians. My remarks will apply to others, and not to the people there.

When I entered upon the discharge of the duties of Commissioner I came to the work in full sympathy with it, understanding that it was important and realizing that zealous effort would be required in order to educate Indian children and make adult Indians self-supporting, independent citizens—the results to be aimed at. But I did not realize the many difficulties to be overcome, and I think no outsider who is without practical experience in the work can understand the many obstacles in the way of an early accomplishment of these results.

I found that good work had been done in the education of Indian children, although many Indians had an impression that their children were being educated to accommodate the Commissioner and other officials, rather than to benefit the Indians. They also had the impression that if children were educated they were thereby prepared for a life of ease. It was necessary to give them to understand that education only prepared the way, by fitting them for work in civilized ways; that all labor was honorable, and that by securing an education they were only entering upon a life of industry, the important thing being to give up a life of idleness.

I soon saw that it was necessary that youth should be trained to a greater extent than hitherto in practical industrial pursuits, and that instead of keeping them in the schoolroom the entire day half of the time should be devoted to teaching the

boys practical labor out of school, to work in the blacksmith and the carpenter shops, in preparing fields, planting, gardening, and farming, in nursery work, and building fences and making homes. The girls should also have training in everything pertaining to housekeeping. We have made special efforts in those directions, and I think with good results.

After some experience in the office I found that it was also important that young men and women who had finished school work should be followed up and encouraged to labor and assisted to secure positions, to prevent them from going back into the habits of their tribes. So we have made special efforts in that direction, giving young men and women employment in subordinate positions wherever they were qualified to fill them, and seeking employment for them elsewhere, trying to hold them up after they leave the school home.

In my first report I made a suggestion (which I know some of my good friends thought ought not to have been made) that among the difficulties in the way of educational work was the selection through civil-service examination of superintendents of bonded nonreservation schools. I urged that the examinations made by the Civil Service Commission gave information as to the technical educational knowledge of the applicant but no definite information as to his practical experience. As the superintendent of the bonded school did not teach at all, but supervised the entire institution, the garden, the farm, the shops, the business management, the accounts, etc., the examinations were not of such a character as to give any information on the most important point, viz, a person's ability as an executive officer. Moreover, the great failing which I found among superintendents was lack of executive ability and business capacity. The Secretary of the Interior and also Dr. Hailman concurred with me, and the civil service gentlemen finally said: "If you will prepare papers for the examination of these officers and submit questions that may be propounded to them that will develop their capacities for the business they may have to engage in, we are willing to incorporate them in our examinations." This was done by the Bureau and it has worked more satisfactorily. Not only were these additional questions asked of applicants, but they were also graded according to previous experience—for instance, if a man had been a successful superintendent for five or six years, he had a rating upon that. Since these changes were made the principal difficulty is removed.

The next difficulty met was in the managing of the old Indians, those who had lived to middle age in idleness in communities, without education, distrustful of the pale faces, and meeting one with the statement that Washington had not kept his promises, that wrongs had been committed against them, that treaties had been violated, and therefore they had no confidence in the statements now made.

Another difficulty was the determination of many Indians not to use the English language; they did not understand it and they would not talk it.

Another thing which I soon learned was that a set of rules and regulations would not be effective in bringing about Indian civilization for the reason that the tribes were scattered all over the United States, and it was not enough to know the character, disposition, and habits of Indians in general, but a study must be made of each particular tribe. You should know and understand its special environment. What could be done with one tribe to make the Indians self-supporting and independent would be of no avail with the next tribe. For instance, some Indians are located on land where it is impossible to make a living; white men could not do it. Others hold lands merely by use and occupancy, some by Executive orders only. Where land was suitable and the Indians had money in such shape that we could use it in the discretion of the Department for their benefit, it was easy to say to the agent who was earnest and humane in the discharge of his duties, "Wherever an Indian is willing to take his land in severalty you shall have the money to fix him a cabin, put up a wire fence, and assist him in preparing his home, and if he will work and be industrious you may give him seeds and have your farmer assist him in planting and cultivating a garden, and you may furnish him agricultural implements and horses. Those not willing to do this work will not get these things." In this way a most effective object lesson was given. But to another tribe with land not suitable for cultivation, but perhaps good for grazing, we had to speak in a different manner and we had to work with them in a different way. We had to buy stock for them, and instruct them in the proper care of it, and the importance of individual ownership, and as to when stock should be sold, and how the money should be disposed of, etc.

Then we would come to a tribe which had made a treaty with the Government, under which they were to be clothed and fed by the Government. Now, here it was absolutely impossible to induce them to work, because these treaties provided them regularly with the necessities of life. You might say to these Indians, "I would like to have you work;" but what would be the use? They were getting all they wanted and were satisfied, and we could not withhold the aid. There are many Indians in that condition. You can see how difficult it is to make such Indians raise stock or do any farming.

Again, we find one or two tribes that have immense sums of money in the Treasury, by reason of their having sold valuable lands to the Government, and the interest paid them quarterly is ample for their needs. They say, "We do not need to work; I do not want my child to work; here is our money; we are paid every three months." I allude to these in a general way to show some of the difficulties we meet in our treatment of these men.

In the duties of the office of the Commissioner of Indian Affairs there is work enough for a man to do without leaving him time to go out to the reservations to inform himself as to the conditions of the various tribes of Indians. I have been able to go out but twice. I spent six weeks in the Northwest with the Sioux because I wanted to see the land and the Indians and inform myself personally of their condition. I spent two or three weeks also in the Southwest, but was called home by telegraph. With fifty or sixty letters to go out daily from the Indian Office, many of them involving consideration of treaties and laws in regard to the rights of the Indians, and these not applied to the Indian in general, but to particular tribes of Indians, you can understand that there must be many questions constantly coming up for consideration and decision, and all these things must be attended to by the Commissioner of Indian Affairs.

Some men say, "Why don't you make these Indians work?" I had a good man and an able man say to me, "Why don't you have your agents compel these Indians to work?" I said to him, "Think of a reservation larger in territory than three States, with 19,000 Indians upon it, and the agency given 20 employees. How is an agent going to compel those Indians to work?" Anyone who has had experience with Indians knows how difficult it is to force them to work. You must first get the confidence of the Indian and make him understand that the Commissioner is working for his interest. I believe there is a better feeling among the Indians generally as to the work that is being done for them than ever before. They feel that the officials at Washington are earnestly working in their behalf. Notwithstanding the difficulties and obstacles, I am satisfied with the work that has been done in the last three years. I know that substantial progress has been made, and that if it is continuous it will result in finally settling the Indian problem.

Mr. La Flesche, a Ponca Indian, was introduced. He spoke in his own language and his remarks were interpreted by his nephew, Mr. Francis La Flesche.

ADDRESS OF MR. LA FLESCHE.

There is one subject, my friends, that I have come to speak to you about, one matter that interests me very much, and I have no doubt it interests you. It is about the medicine, bad medicine, that has come to my people. I have heard that the white people who are interested in the Indians are about to fight it, and I wish to speak to you about that. I heard that the Commissioner of Indian Affairs was interested in this matter and wanted to put a stop to the sale of this bad medicine, this fire water among the Indians, and I came to ask the friends of the Indian to support the Commissioner in this fight. The white people know that often when a man has the highest aims and resolutions, as soon as he takes this fire water he loses all these high aims and falls. It is so among my people. Men who were once respectable, who were looked up to by the people because of their generosity, have taken fire water and have fallen. I hope that this bill that is before Congress will be enacted. I hope it will become a law that the white men who surround the reservations and offer drink to the Indians will be punished as often as they give liquor to them. You have heard about the Omahas. I have been among them; I know them; I spent some time among them.

The Government divided up their lands and gave to the children so many acres, to the unmarried women so many acres, and to the married couples so many acres. As soon as that was done there was a certain class of white people who surrounded these reservations, who came among these Indians and made use of this bad medicine. One man would say to an Indian, "I want to lease your land; take a little drink," and would offer him a bottle, and when the man had lost his senses a very small price was offered for his land, and the white man easily secures the land. Food has now become a small matter among some of the Indians; this fire water is what they desire most.

I belong to the Ponca tribe. About half of them have been allotted their lands. I have taken an allotment. About half of the tribe have refused to take lands in severalty. I have known the experience of many of the Omahas in their land matters and how the white people have swindled them out of their lands in the way I have described. I am now a wiser man, and no one shall take my land away from me in that way. I shall want to make the most out of my land when I get home. I want to build a home and live like the white man, and I want my children to do so also. I shall work hard upon my land, and have my children work hard upon

their lands and not spend their money for trifles. I beg of you who are interested in the Indians and are friends to them to use all your power and all your influence to have the law enacted.

Mr. Kidd was next introduced.

ADDRESS OF MR. KIDD.

The condition of things among the Five Civilized Tribes was recently laid before the public by the report of the Commission as now constituted; but not being a member of the Commission during the last year, I am not authorized to speak for it. It must be apparent to all that there must be a change in the condition of things in the Indian Territory. When I was there a year ago crime was very prevalent, and there was little security for life or property. It is, however, not strange to me that the Indians are distrustful of any change. They said to us, and I know it to be true, that where tribal relations have been broken up among the tribes north and west of them the result has been very unsatisfactory. The trouble with them is they do not discriminate between the condition of the Five Tribes and the tribes who have had their lands allotted. Some of the latter had not made sufficient progress toward civilization and the ability to support themselves by agricultural pursuits to warrant the change.

I am firmly of the opinion that allotment of lands without previous preparation is fatal to the majority of Indians, and will make them paupers and criminals, and ultimately lead to the extinction of the great majority of them; but the Five Civilized Tribes have supported themselves for many years without rations or clothing being issued to them by the Government. They have schools, and many of them are well educated. Most of them have farms and cultivate them to advantage. The leading men are cultivated and educated gentlemen and born politicians.

Much of the opposition to a change there arises from the fact that a few men monopolize large tracts of land and derive princely incomes from grazing, from cutting the timber, or from mining the coal, and, true to human nature and selfishness, are loath to surrender their advantages. To perpetuate this state of things they resort to artful expedients, falsehoods and misrepresentations, to alarm the more ignorant and array them against any proposed change. Complications existing there make it one of the most difficult things ever attempted by the Government to bring these people and their institutions into harmony with our civilization without injury to the people.

In the Choctaw and Chickasaw country the coal fields are worth many millions of dollars, and an equitable division is well-nigh impossible; but a change must come, and every year it is delayed it becomes more difficult. I do not believe a Territorial government is suited to the present condition, with but 60,000 Indians and 300,000 others. All governmental power would pass into the hands of those having no interest in the soil. Under this condition of things it would be too much to expect justice either of the legislature or the judiciary. The prevalence of crime, as shown by the late report of the Commission to the Five Tribes, indicates that this country has become a sort of Botany Bay, and it is certain that a change in the situation of these people and this country must be wrought at no distant day. It is a festering sore in the heart of the Republic, and ought not to endure, either in the interest of the Indian or the whites within or without the Territory. I think some less radical change should be made in their government than a Territorial government, and under which the rights of the Indian would be better secured; and I believe it to be the duty of the Indians to unite with the Commission in devising some steps looking to a change, and under which their rights, both of person and property, would be protected. But if they continue obstinate and refuse to agree to anything, I know of but one thing possible to be done, and that is for the Government to abrogate the treaties so far as their political rights are concerned—dividing the land up among the Indians and giving them a government under which they will be reasonably well protected.

I have been among the Ute Indians since last April, and have studied the interest of these wild Indians from observation. They are wild, untamed savages, unfit for allotment, incapable of self-support. To remove the protecting arm of the Government and to throw them into the unequal struggle of competition with the whites, a struggle in which only the fittest would survive, would in my opinion be cruel and unjust. Six or seven hundred of them are going to live on their diminished reservation in the southwest corner of Colorado. They have a splendid country which can be readily irrigated and made very productive. I would locate villages of about 50 families each, and give to each family 10 or 15 acres of the best agricultural lands. I would employ Navajoes to instruct them in making adobe brick and constructing houses—require the Utes to do the work, the Government furnishing the materials for roofs and floors. These houses would cost not over \$75 each, and are the best possible for this arid region. I would require them to live in the houses

under pain of being deprived of their rations; would fix the minimum to be cultivated by each family and use the necessary force to compel them to plant, irrigate, and cultivate it, and in doing so I would not content myself with suspending their rations, but would imprison them if I found them incorrigible and obstinate. I would have a farmer for each village, who should daily visit each family and encourage the thrifty and chide the laggards, and exert the necessary force to compel compliance with his directions. I would have for each village a matron, whose duty it should be to instruct the women in housekeeping, cooking, sewing, milking, and butter making. My observation is that the women are easily instructed and anxious to learn these things. They have no hereditary aversion to work. I would have schools in each village and compel the attendance of all pupils of proper age. I would have every child taught the rudiments of an education—at least reading, writing, a little arithmetic, and geography. Beyond this I would not attempt to go in these schools. Every year I would have agents from Carlisle and other nonreservation schools to visit these villages and select the brightest, most industrious and ambitious of the pupils for higher education at other schools. In ten years' time, if this policy were vigorously pursued, all these Indians would speak the English language, become self-supporting, fitted for citizenship, and, if the land were then allotted among them, capable of entering into competition with the surrounding population.

That they might have an object lesson constantly before them, I would lease out the lands about the villages to moral and industrious white people, whose children should be admitted to the Indian schools, and thus aid them in learning to speak English, and from whom they would imbibe the habits, thoughts, and aspirations of the superior race. Under these conditions those educated and returning from Carlisle would not drop back into the condition of blanket Indians, and thus lose all that had been expended for their education. I can think of no greater refinement of cruelty than to educate an Indian girl at Carlisle and inspire in her an ambition to be pure and intelligent, than to send her back to her tribe where she is to fall into the arms of a filthy, repulsive, lazy, savage husband, and yet these things are constantly happening.

I respect these Indians because they are brave and enterprising, and I hope will be borne in your recollections at your annual meetings. Allow me to add one word about the Indian in general: The popular belief is that he is naturally and inherently lazy. This is a popular fallacy. In a state of nature, when his occupation was war and the chase, he was one of the most industrious beings on earth. We have taken away these occupations, and he is now simply idle. Centuries of teaching has imbued him with the idea that manual labor is degrading. He will continue in this rut until he is forced to resort to individual effort for subsistence, or until the conditions of an idle life are made more burdensome and miserable than the conditions of an industrious life. It is simply mandlin and misplaced sympathy to say that the Indian ought not be compelled to work. We know the path of industry for him, as with the white race, is the path of safety and progress, and knowing this we ought to resort to the necessary force to deflect him from the path that will certainly bring misery and ruin upon him and his family.

THE INDIAN TERRITORY.

Mr. JAMES. The business committee, in arranging their programme, saw fit to designate myself to open the discussion upon this theme. It is desirable that there be an early settlement of the question, and yet the obstacles which have to be removed are innumerable and the way is hedged up. Vast interests are involved, treaty rights are to be respected, and a large population is within the bounds of the Territory, no matter how they came, but they are there and there they will remain; these also have certain rights which are to be considered, so that all in all, the Dawes Commission has had a gigantic work upon its hands.

This Commission, existing by act of Congress, has been endeavoring to negotiate with the Five Civilized Tribes, and have put forth much effort to this end. Their success has been indifferent, and their report is now before Congress. Mr. Dawes, in his telegram asks that the conference express itself upon the findings of the Commission.

Of course, for one like myself, whose knowledge upon the great subject is somewhat superficial, to attempt to draw conclusions would be unwise; but I can, without conceit, give you some of the conclusions to which I arrived from my visit to the Territory in the summer of 1894, upon business for the Board of Indian Commissioners.

The Dawes Commission was then at work, holding public meetings and endeavoring to develop a sentiment in favor of an understanding between themselves as representing Congress and the civilized tribes. I heard of them from time to time but did not meet them. As reports came to me, they were meeting with very little

success. On every hand the success or failure of their efforts was being discussed; it was the all-absorbing question before the people.

I confess that my sympathies were largely with the great mass of our fellow-citizens who had entered the Territory with the railways, and were building up towns and cities, establishing business and doing what we, in the East, consider magnificent pioneer work—building houses and laying foundations for future prosperity and wealth; planning for schools and churches, and doing such work as has made our nation the grand, noble country it is. These citizens were in the majority, and yet they had no voice in the Government, being practically aliens. They were building houses and workshops upon land to which they had no title, and for the education of their children they were dependent upon means which were transitory, as there was no provision under the laws which was adequate to meet the case. The erection of a house for religious worship was not an easy thing, for the land was tribal, and congregations were doubtful about the expenditure of money for the building of such edifices upon concessions granted by the tribes. Altogether the position of the mass of the people was extremely unfortunate and not to be endured any longer than was necessary to secure an honorable change. I favor action by Congress upon the lines laid out by the Dawes Commission, but I should deprecate any harsh measures or overriding of treaties, and yet I feel that Congress should give the Five Civilized Tribes to understand that the progress of advance could not be hindered by the wishes and acts of the few selfish men who are in control and have barred the efforts of the Commission to come to an amicable understanding.

I understand that there are persons here—Cherokees, Creeks, and others, from the Territory—who desire to be heard. We shall be pleased to listen, for we desire to hear from both sides of the question, but I suggest that there be a limit to the time of discussion, that we may obtain views from a number of speakers.

On the motion of Commissioner Garrett it was voted that speeches be strictly limited to ten minutes.

Mr. W. W. Hastings, of the Cherokee tribe, was the first speaker from the Indian Territory.

Mr. HASTINGS. I can not express how gratified I am to be able to appear before you and testify to my earnest belief that the true condition of the Indians, the Cherokees in the Indian Territory. I do not believe that we have been maliciously misrepresented, but we do not believe that we have had fair treatment from those whom we thought should be our friends. The Cherokee Nation, instead of being a place of lawlessness and crime, has its beautiful prairies and many great inducements for the noncitizen or the white man to come in and trespass on the rights of the Indians and on the lands patented to them by the United States. A great many would be surprised to know how much the Five Tribes spend for the maintenance of government and education. The Cherokee Nation spends \$46,000 a year for 100 primary schools. These are run nine months of the year, and we might say that we have the best free public school system in the United States. We have also erected at great expense to the Cherokee government two colleges, one for boys and one for young ladies, and it is the pride of these people when strangers come to show them the advancement of these children in these institutions. In addition to that we have an orphan asylum of 200, where we spend \$1,800 a year. We have a home for the insane and infirm, and we appropriate \$3,200 for this purpose, and every dollar comes out of the Cherokee government. A great many think that we need courts and laws, that we are a set of cutthroats and robbers. Our laws are models of enactment. We have three different grades of courts which correspond to district courts, circuit courts, and supreme courts. We have the testimony of the jurists on our borders that we enforce our laws as well as any of the Western or Southwestern States. We have the testimony of J. C. Parker, who has been a judge in Arkansas for twenty years, that our people are as law-abiding and as industrious a people as he ever met, as much so as the people of the State of Arkansas.

Judge Stewart, who has resigned recently, also bears testimony to the fact that it is a law-abiding, peaceable county. We have the testimony of missionaries to the same effect. W. T. King, once a member of the Baptist mission, bears testimony that we are as peaceable citizens as you can find in any western community. We have a witness in Harper's Weekly of January 4, 1896, written by an unbiased correspondent, who went all over these countries, and who bears testimony to the same fact. There are, too, many designing people, who follow along the railway, who want to see that country opened to rob the Indian, and they make these false representations which these commissioners and committees accept and report to Congress. I want to ask if you can indorse the policy of the Government of the United States when it told the Cherokees in solemn treaties that when they left Georgia in 1817, 1819, and in 1835, that if they would come west and make a home that they could have it as long as grass grew and water ran? Is a Christian organization like this going to indorse the annulling of these treaties and reduce them to beggary? The Cherokees and their tribes have patents for lands. The treaty of 1835 was reiterated

in 1846 and in 1866. In 1893 we sold to the United States 6,222,000 acres, known as the Cherokee Outlet. One of the most vital things in the treaty was the promise to take away the squatters. We can not go into courts. We can not sue or be sued. Therefore, by no legal process can we put them out. Congress has no right to interfere with the vested rights of the Cherokee people. Congress has no constitutional right to interfere except in cases purely political. There have been eight or ten decisions of the Supreme Court in this direction. The courts can not go behind the decisions of the Supreme Court. See 19 Howard, 366.

To go now and take away their lands and destroy the vested right that the Supreme Court says they possess, is something that you have no constitutional right to do. It would set the Indians back ten or fifteen years. We know that we have been misrepresented here as regards corruption and lawlessness. You have already three United States courts there that have jurisdiction over all these crimes. If you were to change the form of government you would have the same courts to enforce your laws. The true key to the solution is to put out these trespassers who have come in there, and to comply with your obligation of 1835 and 1866. Then you will have as law-abiding a community as you will find in the United States.

Mr. Callahan, of the Creek Nation, submitted a document which he wished to have the clerk read. It was read by Mr. James.

Mr. H. H. Hubbard, of the Cherokee Nation.

Mr. HUBBARD. The Cherokee Nation is prepared not only to accept a territorial government but a full-fledged statehood. I am here as one of the representatives of what my friend Hastings calls squatters or intruders, a numerous class of people who have been invited to come into that nation and occupy homes there. But it seems that our brothers have closed the doors to us. They have arrogated to themselves the right as judges and as jurors, although equally interested with us as claimants to the lands and the money set apart by the United States for the whole Cherokee people, a part of whom we claim to be, and have an abundance of proof to give to an unprejudiced court. Notwithstanding that, our brothers have turned the cold shoulder upon us. They organize their courts and their councils in which they are equally interested in the subject-matter that is in dispute between us—the land and the money—for that is the object of dispute after all. They claim under a decision of the Supreme Court that they have a right to say who shall be their citizens. I do not controvert that. The Cherokee Nation is a very close corporation and has the right probably to say who shall be its citizens or members. We surrender that right to them, but we contend that under the treaties that exist between the United States and the Cherokee people that this money and land are set apart for the whole Cherokee people, of which we claim to be a part.

They have come here to Washington to ask the United States to go with bayonets and put us out of the Territory without a fair trial, simply upon the demand of the principal chief, who sits here to-day. These gentlemen are asking to put 10,000 men, women, and children out in this cold weather. They have an agreement to do that thing with the United States under an old treaty of sixty or seventy years ago, when the conditions were not the same as to-day. I deny that we are intruders, and we are here to-day to ask the Congress of the United States to suspend these evictions until some further legislation can be enacted by Congress by which we can have a fair trial before unprejudiced and uninterested courts. And if it is found by such a court that we are not entitled to be there; if we can not prove that we are Cherokees or descended from the Cherokees we need no bayonets to put us out. We step off from that land if we are in occupation without law or right or justice.

The Cherokee people are as ready for statehood to-day as are the people of Utah or Oklahoma. There are 300,000 white citizens to-day within the boundaries of the Five Civilized Tribes, and there they are to stay; yet there they are without any local self government; there they are without any representation in the halls of Congress. It is an anomalous condition, one that exists nowhere else in the United States. These people are knocking at the door for a local self-government and they will have it. They demand it under the Constitution. Congress has opened that country by granting numerous railroads. We have towns with 5,000 people, with schoolhouses, colleges, and churches everywhere, with farms in a high state of cultivation. These people require and must have some sort of local self-government. Until within a few years there was no civil jurisdiction of the United States in that section. In 1889 or 1890 the first court was established for the Indian Territory. There are now three, and United States judges are there with a voluminous code of laws. It is true that it is not a very handsome code of laws so far as the beauty of their construction goes. It takes almost a Philadelphia lawyer to understand it, but we have all the machinery to carry out the laws. I do not say that all the people are ready for the change, but the great majority are. They want representation in Congress, and the question is whether it will come to them on the recommendation of the Dawes commission and this intelligent body and from a desire of the majority of the people

The business committee reported through the chairman, Mr. Leupp, a resolution with reference to the Teller bill, which was adopted. It was also voted to have it included in the platform.

PLATFORM.

Resolved (1), That this conference heartily approves of industrial education as carried on in the Indian schools, supported by the United States Government and the various religious denominations; and that we recommend the enlargement and reinforcement by an increased number of competent farmers, trained field matrons, and instructors in shop work.

Resolved (2), That this conference approves of the recommendation of the Board of Indian Commissioners, that a competent officer of the Government, learned in the law, be instructed to examine the treaties existing between the United States Government and the Five Civilized Tribes, and prepare an opinion which will show the American people what are the precise legal rights of the two parties to those treaties.

Resolved (3), That this conference reaffirms the position taken at previous conferences in reference to the sale of intoxicating liquors to the Indians, and heartily approves the bill now pending before Congress prohibiting the sale of intoxicants to Indians on the reservations and allotted lands, and earnestly recommends its passage.

Resolved (4), That we heartily commend the efforts of Dr. Hailman, superintendent of Indian schools, to induce the citizens of the respective States to assume the education of all Indian children within their limits.

Resolved (5), That this conference as ever heartily indorsing civil service reform, earnestly urges that the Chief Executive of the nation add to the classified list all unprotected positions in so far as he is empowered by the law so to do.

Resolved (6), That this conference most earnestly urges upon Congress larger appropriations for education in Alaska, and for the more rapid introduction of domestic reindeer into that region.

Resolved (7), That this conference cordially approves of the plan outlined by the Secretary of the Interior for removing the Indian service from politics, and insuring permanency of tenure to all the members of that service who prove satisfactory; that it welcomes such evidence as is offered by the introduction of Senator Teller's bill, No. 1393, of a recognition on the part of our most experienced law makers that changes are needed in the direction indicated in the Secretary's report; and that a committee of five be appointed by the chair to consult with Senator Teller and other influential Members of both Houses of Congress with reference to such further legislation in the form either of amendments to Senate bill 1393, or of separate measures, for carrying out the full purpose of the Secretary's recommendations, especially the features of permanency of tenure for the Commissioners, and the requirement that appointments and removals of agents shall be made on the recommendation of the Commissioners.

Mr. JAMES. The Board has been exceedingly gratified with the great interest manifested in this convention. It is evident that that interest is not flagging. The Board returns its thanks to the large number of persons who have attended these three sessions. We hope to meet them next January again, and in the meantime that the honorable Commissioner of Indian Affairs and all the workers in the Government service will have a successful and prosperous year and will be able to show still greater results than have yet been accomplished.

Adjourned at 10.10 p. m.

Expenditures by religious societies during the last year for Indian missions and education (not including special gifts to Carlisle, Hampton, and other schools) are as follows:

American Missionary Association (Congregational).....	\$41,606.85
Baptist Home Mission Society.....	15,000.00
Bureau of Catholic Missions.....	
Friends.....	300.17
Friends, Orthodox.....	10,000.00
Methodist Episcopal Mission Board.....	9,272.00
Methodist Episcopal Mission Board (South).....	17,500.00
Mennonite Mission.....	6,404.90
Moravian Mission.....	12,500.00
Presbyterian Home Mission Board.....	150,000.00
Presbyterian Home Mission Board (South).....	
Protestant Episcopal Missionary Society.....	50,715.00
Indian Rights Association.....	9,058.13
Womens' National Indian Association.....	28,000.00

LIST OF OFFICERS CONNECTED WITH THE UNITED STATES INDIAN SERVICE, INCLUDING AGENTS, SUPERINTENDENTS, INSPECTORS, SPECIAL AGENTS, AND SUPERVISORS OF INDIAN SCHOOLS, ALSO ADDRESSES OF MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS.

[Corrected to August 15, 1895.]

D. M. BROWNING, Commissioner.....4 Eighth street SE.
THOS. P. SMITH, Assistant Commissioner.....Page's Hotel.

CHIEFS OF DIVISIONS.

Finance—SAMUEL E. SLATER.....1415 S street NW.
Accounts—FRANK T. PALMER.....1019 P street NW.
Land—CHAS. F. LANRABEE.....1718 Oregon avenue NW.
Education—J. H. DORTCH.....136 R street NW.
Files—GEORGE H. HOLTZMAN.....905 Tenth street NW.
Miscellaneous—M. S. COOK, stenographer in charge.....946 Westminster street NW.

SPECIAL AGENTS.

WILLIAM H. ABLE.....of Louisville, Ky.
JNO. T. OGLESBY.....of McDonough, Ga.
MARCUS D. SHELBY.....of Morrilton, Ark.
JAMES G. DICKSON.....of St. Louis, Mo.

INSPECTORS.

J. GEO. WRIGHT.....of South Dakota.
PROVINCE McCORMICK.....of Berryville, Va.
CLINTON C. DUNCAN.....of Perry, Ga.
JAMES McLAUGHLIN.....of Bismarck, N. Dak.
JOHN LANE.....of Spokane, Wash.

SUPERINTENDENT OF INDIAN SCHOOLS.

WILLIAM N. HAILMANN.....1404 Bacon street.

SUPERVISORS OF INDIAN SCHOOLS.

WILLIAM M. MOSS.....of Bloomfield, Ind.
CHARLES D. RAKESTRAW.....of Lincoln, Nebr.
ARNOLD H. HEINEMANN.....of Illinois.

MEMBERS OF BOARD OF INDIAN COMMISSIONERS, WITH THEIR POST-OFFICE ADDRESSES.

MERRILL E. GATES, chairman.....Amherst, Mass.
E. WHITTLESEY, secretary.....1429 New York avenue, Washington, D. C.
ALBERT K. SMILEY.....Mohonk Lake, N. Y.
WILLIAM H. LYON.....170 New York avenue, Brooklyn, N. Y.
JOSEPH T. JACOBS.....Ann Arbor, Mich.
WILLIAM D. WALKER.....Fargo, N. Dak.
PHILIP C. GARRETT.....Philadelphia, Pa.
DARWIN R. JAMES.....226 Gates avenue, Brooklyn, N. Y.
Right Rev. HENRY B. WHIPPLE.....Faribault, Minn.
FRANCIS E. SCOTT.....Washington, D. C.

SECRETARIES OF MISSIONARY SOCIETIES ENGAGED IN EDUCATIONAL WORK AMONG INDIANS.

Baptist Home Missionary Society: Rev. T. J. Morgau, D. D., 111 Fifth avenue, New York.
Baptist (Southern): Rev. I. T. Tichenor, D. D., Atlanta, Ga.
Catholic (Roman) Bureau of Indian Missions: Rev. Jos. A. Stephan, 941 F street NW., Washington, D. C.
Congregational American Missionary Association: Rev. M. E. Strieby, D. D., Bible House, New York.
Episcopal Church Mission: Rev. W. G. Langford, D. D., Fourth avenue and Twenty-second street, New York.
Friends' Yearly Meeting: Levi K. Brown, Goshen, Lancaster County, Pa.
Friends' Orthodox: E. M. Wistar, 705 Provident Building, Philadelphia, Pa.
Methodist Missionary Society: Rev. C. C. McCabe, 150 Fifth avenue, New York.
Methodist (Southern): Rev. H. C. Morrison, D. D., Nashville, Tenn.
Mennonite Missions: Rev. A. B. Shelly, Milford Square, Pa.
Moravian: J. Taylor Hamilton, Bethlehem, Pa.
Presbyterian Home Mission Society: Rev. Wm. C. Roberts, D. D., 156 Fifth avenue, New York.
Presbyterian (Southern) Home Mission Board: Rev. J. N. Craig, D. D., Atlanta, Ga.

List of Indian agencies and agents, with post-office and telegraphic addresses.

Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.
Blackfeet.	Montana.	George Steel.	Browning, Teton County, Mont.	Blackfoot Station, Teton County, Mont.
Cheyenne and Arapahoe.	Oklahoma.	Capt. Albert E. Woodson.	Darlington, Okla.	Darlington, via El Reno, Okla.
Cheyenne River.	South Dakota.	Peter Couchman.	Cheyenne Agency, Dewey County, S. Dak.	Gettysburg, Potter County, S. Dak.
Colorado River.	Arizona.	Charles E. Davis.	Parker, Yuma County, Ariz.	Yuma, Ariz.
Colville.	Washington.	Geo. H. Newman.	Miles, Fort Spokane, Wash.	Fort Spokane, via Davenport, Wash.
Crow.	South Dakota.	Frederick Treon.	Crow Creek, Buffalo County, S. Dak.	Crow Creek, via Chamberlain, S. Dak.
Devils Lake.	Montana.	Lieut. J. W. Watson.	Crow Agency, Mont.	Crow Agency, Mont.
Flathead.	Idaho.	Ralph Hall.	Fort Totten, Benson County, N. Dak.	Devils Lake, N. Dak.
Fort Belknap.	Montana.	Joseph T. Carter.	Joeck, Missoula County, Mont.	Arlee, Mont.
Fort Berthold.	North Dakota.	Luke C. Hays.	Harlem, Choteau County, Mont.	Harlem Station, Great Northern R. R.
Fort Hall.	Idaho.	E. Glenn Maltson.	Elbowoods, N. Dak.	Minot, N. Dak.
Fort Peck.	Montana.	Thomas B. Teter.	Rosfork, Bingham County, Idaho.	Pocatello, Idaho.
Grand Ronde.	Oregon.	Capt. Henry W. Sprole.	Poplar, Mont.	Poplar Station, Mont.
Greenbay.	Wisconsin.	John F. T. B. Brentano.	Grandtronde, Yamhill County, Oreg.	Sheridan, Yamhill County, Oreg.
Hoopa Valley.	California.	Thomas H. Savage.	Keshena, Shawano County, Wis.	Shawano, Wis.
		Capt. William E. Dougherty.	Hoopa Valley, Humboldt County, Cal.	Via Eureka, Cal.
Kiowa.	Oklahoma.	Capt. F. D. Baldwin.	Anadarko, Okla.	Anadarko, Okla., via Rush Springs.
Klamath.	Oregon.	Marshall Petet.	Klamath Agency, Klamath County, Oreg.	Klamath Falls, Klamath County, Oreg.
Lapointe.	Wisconsin.	Lieut. W. A. Mercer.	Ashland, Wis.	Ashland, Wis.
Lemhi.	Idaho.	Julius A. Andrews.	Lemhi Agency, Lemhi County, Idaho.	Redrock, Mont.
Mescalero.	New Mexico.	Lieut. Victor E. Stottler.	Mescalero, Donna Ana County, N. Mex.	Fort Stanton, N. Mex., via Carlsbad.
Mission Tule River (consolidated).	California.	Francisco Estradillo.	San Jacinto, San Diego County, Cal.	San Jacinto, San Diego County, Cal.
Navajo.	New Mexico.	Capt. Constant Williams.	Fort Defiance, Ariz., via Gallup, N. Mex.	Gallup, N. Mex.
Neahbay.	Washington.	John C. Keenan.	Neahbay, Clallam County, Wash.	Neahbay, Wash.
Nevada.	Nevada.	Isaac J. Wooten.	Wadsworth, Washoe County, Nev.	Wadsworth, Nev.
New York.	New York.	Joseph R. Jewell.	Olean, N. Y.	Olean, N. Y.
Nez Percés.	Idaho.	Stanton G. Fisher.	Nez Percés Agency, Idaho, via Lewiston, Idaho.	Lewiston, Idaho, via Walla Walla, Wash.
Omaha and Winnebago.	Nebraska.	Capt. William H. Beck.	Winnebago, Thurston County, Nebr.	Dakota City, Nebr.
Osage.	Oklahoma.	Col. Henry B. Freeman.	Pawhuska, Okla.	Elgin, Chautauque County, Kans.
Pima.	Arizona.	J. Roe Young.	Sacaton, Pinal County, Ariz.	Casa Grande, Ariz.
Pineridge.	South Dakota.	Capt. William H. Clapp.	Pineridge Agency, Shannon County, S. Dak.	Pineridge Agency, via Rushville, Nebr.
Ponca, Pawnee, Otse and Oa-land.	Oklahoma.	James P. Woolsey.	Ponca, Okla.	White Eagle, Okla.
Pottawatomie and Great Nemaha.	Kansas.	Lewis F. Pearson.	Hoyt, Jackson County, Kans.	Hoyt, Jackson County, Kans.
Pueblo and Jicarilla.	New Mexico.	Capt. John L. Bullis.	Santa Fe, N. Mex.	Santa Fe, N. Mex.
Quapaw.	Indian Territory.	George S. Doane.	Seneca, Newton County, Mo.	Seneca, Newton County, Mo.
Rosebud.	South Dakota.	Chas. C. McCheeny.	Rosebud Agency, S. Dak.	Rosebud Agency, S. Dak., via Valentine, Nebr.
Round Valley.	California.	Lieut. Thomas Connolly.	Covelo, Mendocino County, Cal.	Cahto, Mendocino County, Cal.
Sac and Fox.	Iowa.	Horace M. Rebok.	Toledo, Tama County Iowa.	Tama, Iowa.
Do.	Oklahoma.	Edward L. Thomas.	Sac and Fox Agency, Okla.	Sac and Fox Agency, via Sapulpa, Ind. T.

San Carlos	Arizona	Capt. Albert L. Myer	San Carlos Agency, Ariz.	San Carlos Agency, via Wilcox, Ariz.
Santee	Nebraska	Joseph Clements	Santee Agency, Knox County, Neb.	Springfield, S. Dak.
Shoshone	Wyoming	Capt. R. H. Wilson	Shoshone Agency, Fremont County, Wyo.	Fort Washakie, Wyo.
Sisseton	Oregon	Beal Galtner	Siletz, Lincoln County, Oreg.	Toledo, Lincoln County, Oreg.
Southern Ute	South Dakota	Anton M. Keller	Sisseton Agency, Roberts County, S. Dak.	Wilmot, S. Dak.
Standing Rock	Colorado	David P. Day	Ignacio, La Plata County, Colo.	Ignacio, Colo.
Tongue River	North Dakota	John W. Gransie	Standing Rock Agency, Fort Yates, N. Dak.	Fort Yates, N. Dak.
Tulalip	Montana	Capt. G. W. H. Stouch	Lamedest, Custer County, Mont.	Rosebud, Mont.
Umatilla	Washington	Daniel C. Gevan	Tulalip, Snohomish County, Wash.	Marysville, Wash.
Union	Utah	Ma J. James F. Randlett	White Rocks, Uinta County, Utah	Fort Duchene, via Price, Utah.
Warm Springs	Oregon	George W. Harper	Pendleton, Umatilla County, Oreg.	Pendleton, Oreg.
Western Shoshone	Indian Territory	Dew M. Watson	Muskogee, Ind. T.	Muskogee, Ind. T.
White Earth	Oregon	Lieut. C. W. Farber	Warm Springs, Crook County, Oreg.	The Dalles, Oreg.
Yakima	Nevada	William L. Hargrove	Whiterock, Elko County, Nev.	Elko, Nev.
Yankton	Minnesota	Robert M. Allen	White Earth, Becker County, Minn.	Detroit, Becker County, Minn.
	Washington	Lewis T. Erwin	Fort Simcoe, Yakima County, Wash.	North Yakima, Wash.
	South Dakota	James A. Smith	Greenwood, S. Dak.	Armour, S. Dak.

List of Indian training and industrial schools and superintendents, with post-office and telegraphic addresses.

School.	Location.	Superintendent.	Post-office address.	Telegraphic address.
Albuquerque.....	New Mexico.....	John J. McKoin.....	Albuquerque, N. Mex.....	Albuquerque, N. Mex.
Carlisle.....	Pennsylvania.....	Capt. R. H. Pratt.....	Carlisle, Pa.....	Carlisle, Pa.
Carson.....	Nevada.....	Eugene Mead.....	Carson, Nev.....	Carson, Nev.
Gilcoeo.....	Oklahoma.....	Benjamin F. Taylor.....	Arkansas City, Kans.....	Arkansas City, Kans.
Eastern Cherokee.....	North Carolina.....	Julian W. Haddon.....	Cherokee, N. C., via Whittier, N. C.	Cherokee, N. C., via Whittier, N. C.
Flandreau.....	North Dakota.....	Leslie D. Davis.....	Flandreau, S. Dak.....	Flandreau, S. Dak.
Fort Lapwai.....	Idaho.....	Ed. McConville.....	Fort Lapwai, via Lewiston, Idaho	Walla Walla, Wash.
Fort Lewis.....	Colorado.....	Thomas H. Green.....	Fort Lewis, via Hesperus, Colo	Hesperus, Colo.
Fort Mojave.....	Arizona.....	Samuel M. McCowan.....	Fort Mojave, Ariz.....	Fort Mojave, Ariz., via Needles, Cal.
Fort Shaw.....	Montana.....	W. H. Winslow.....	Fort Shaw, via Sun River, Mont	Fort Shaw, via Sun River, Mont., per Postal Telegraph Co.
Fort Totten.....	North Dakota.....	W. F. Canfield.....	Fort Totten, Benson County, N. Dak	Devils Lake, Benson County, N. Dak.
Fort Yuma.....	California.....	Mary O'Neil.....	Yuma, Ariz.....	Yuma, Ariz.
Genoa.....	Nebraska.....	J. E. Ross.....	Genoa, Neb.....	Genoa, Neb.
Grand Junction.....	Colorado.....	T. G. Lemmon.....	Grand Junction, Colo.....	Grand Junction, Colo.
Greenville.....	California.....	Edward N. Ament.....	Greenville, Cal.....	Greenville, Cal.
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